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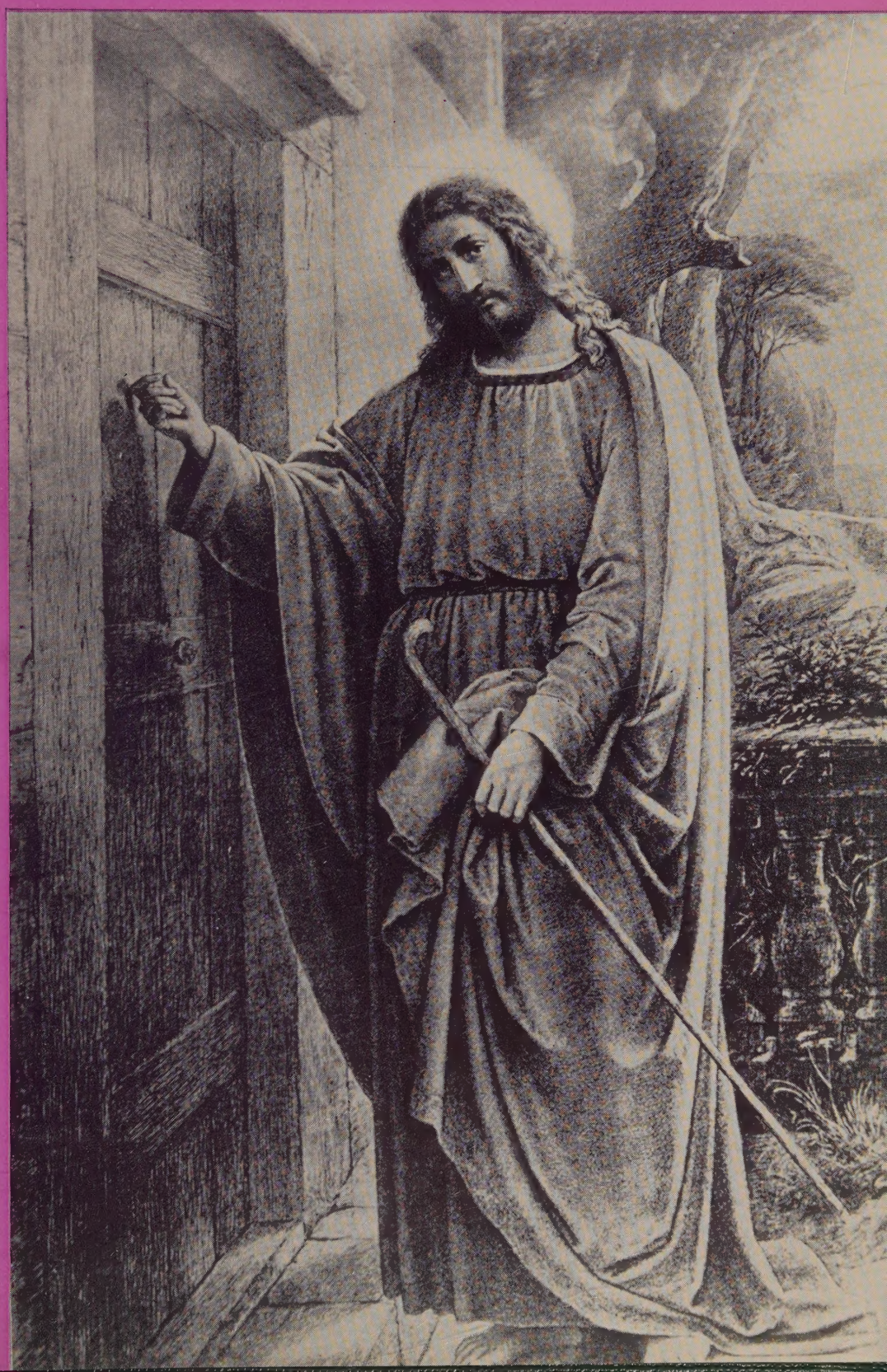
Shepherds

SEPTEMBER, 1951



TION PROGRAM

THE ADVANCE
FOR CHRIST AND HIS CHURCH
FROM CRUSADE TO CONQUEST

F EVANGELISM

tional Week of
ding Prospects
eptember 16-20

e You in Church"
September 26
onth of October

Wide Communion
October 7

Action Program for September and October

Effective evangelism begins with one basic conviction: Christ is sufficient for all human need. The gospel of Jesus Christ matters tremendously. There is no other name on men's lips today which is able to hold out any hope of permanent salvation. There is none else who offers the way of lasting peace. If our age is to be redeemed it must be brought into the transforming flow of Christ's dynamic love. To do that we must provide both pastors and people with the means of grace. Consequently, ministers and laymen alike need to make spiritual preparation for the winning of men's souls and for building up in the faith those who would serve the Lord. TIDINGS suggests the following program as a basis for this sacred task.

LABOR DAY WEEK END: A Spiritual Life Retreat for District Superintendents, District Secretaries of Evangelism, and Pastors:

- Prayer and Sharing Groups
- Periods for Spiritual Self-Examination
  (The new folder, "Alone With the Master,"—$2.00 per 100—is an excellent guide for individuals or groups to use in this connection)
- Planning Periods for Preparing Local Church and District Programs

Labor Day itself may be profitably given over to an all-day Spiritual Life program

NATIONAL WEEK OF FINDING PROSPECTS, September 16-20

This week should be devoted to:

- A Complete Religious Survey
- A Full Listing of Prospects

This week will be made vital by:

- Finding the Unchurched
- Reclaiming the Inactives

(*Let us make September the great month of finding prospects in preparation for the greatest evangelistic ingathering The Methodist Church has ever known.*)

"SEE YOU IN CHURCH," Month of October

This Movement—sponsored by your church in your community, using posters, stickers, movie trailers, loyalty cards, and other materials available from TIDINGS—will enable you to

- Build up Church Attendance
- Reclaim Inactive Members
- Revitalize Spiritual Life
- Increase Christian Fellowship

WORLD WIDE COMMUNION SUNDAY, October 7

- Every resident member present and having fellowship with Christ and with Christians the world around
- Every member partaking of the Sacrament and pledging loyalty to Christ and faithful attendance at church
- Persons won by personal, pastoral, visitation, and pulpit evangelism during September received into the church on this Sunday

NATIONAL WEEK OF WINNING NON-RESIDENT MEMBERS, October 7-14

- Send letters of notification to pastors or district superintendents in whose communities your non-resident members live
- Visit Methodists who live in your community but hold their membership elsewhere
  —Organize teams of carefully selected visitors for this purpose
  —Leave the leaflet, "Be a Member Where You Are," with every non-resident Methodist. (Available from TIDINGS at $2.00 per 100)

SHEPHERDS

September, 1951
Vol. 5—No. 11

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 4, Tennessee

Subscription price, $1.50 per year. Churches may subscribe for the members of their Membership and Evangelism Committees, looking toward the building up of their membership and a constructive program of evangelism, at the rate of seven subscriptions for $10.00.

Single copies, 15c. Quantity orders of a single issue, as long as the supply lasts, 10c each.

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Printed in U. S. A.

Cover picture: "Lo, I Stand at the Door and Knock," by Schonner. Religious News Service Photo.

National Week of Finding Prospects

September 16-20

reparation for the greatest year of evangelism that your church has ever had, make full use of this week, or the convenient week thereto, to conduct a Religious Census and to find every prospect and every person for whom hurch has a responsibility.

sufficient cards, instruction leaflets, etc., for your religious census, order one of the packets listed below, accord- the size of the community to be surveyed.

Religious Census Packet

( ) 500 population—Packet 1—Price, $ 2.50
( ) 750 population—Packet 2—Price, 3.75
( ) 1,000 population—Packet 3—Price, 5.00
( ) 1,500 population—Packet 4—Price, 7.00
( ) 2,000 population—Packet 5—Price, 9.00
( ) 2,500 population—Packet 6—Price, 11.00
( ) 3,000 population—Packet 7—Price, 13.00
( ) 4,000 population—Packet 8—Price, 17.00
( ) 5,000 population—Packet 9—Price, 21.00

Mark Price of Your Packet Here $_____

ou prefer to order census materials separately, do so below. However, if you have ordered a Religious Census t above, you will receive in it the recommended quantity of each item listed below:

_____ **"HOW TO CONDUCT A RELIGIOUS CENSUS,"** 10¢ each; 7 for 50¢ _____
A booklet for the pastor, committee, census director, and other leaders.

_____ **"INSTRUCTION LEAFLET FOR RELIGIOUS CENSUS TAKERS"** 2¢ each _____
Order one for each survey worker, and a few extras.

_____ **"RELIGIOUS CENSUS WORKER'S AGREEMENT" CARDS** 50¢ per 100 _____
To be used in enlisting the workers, and signed in duplicate. Order two for each worker.

_____ **"FRIENDLY COMMUNITY STUDY" CARDS** 50¢ per 100 _____
This is the census card itself. Order more cards than are homes in the community. We recommend one-half as many cards as there are people in the community.

_____ **"FRIENDLY COMMUNITY STUDY" ENVELOPES** 60¢ per 100 _____
Envelopes by which you make assignments to your survey workers and which they use to return their cards and report their success.

(TURN OVER)

For World Wide Communion and "See You in Church" materials see descriptive folder enclosed in this magazine

New Tract and Books

_____ **"ALONE WITH THE MASTER,"** a spiritual-examination folder — $2.00 per 100 _____
This is a questionnaire designed to serve as a spiritual tonic for every member. A sample is enclosed. Mail one into every home.

Note: This is the September Tract-of-the-Month. If you or your church belong to that, do not order here, unless you want extra copies. You will receive your regular number before Sept. 1.

_____ **"THE TIME OF YOUR LIFE,"** by Lawrence L. Lacour — 25¢ each; 10 or more, 20¢ each _____
A picture booklet beamed to unchurched young people. Order 10 for your MYF to use.

_____ **"A PRIMER FOR CHURCHMEN,"** by G. Ernest Thomas — 35¢; 10 for $3.00 _____
Your laymen will buy this book and thank you for ordering it.

Spiritual Life Materials

to reclaim inactive members and build them up in the life of the church

_____ **SPIRITUAL LIFE EVANGELISM CHART,** by G. Ernest Thomas — $5.00 _____
To train laymen to visit to reclaim the inactive. "This chart produces results." 30 pages. Two colors.

_____ Booklet, **"HOW TO CONDUCT A SPIRITUAL LIFE MISSION,"** by G. Ernest Thomas — 10¢ each; 7 for 50¢ _____

_____ **"SPIRITUAL LIFE COVENANT" CARDS** — 60¢ per 100 _____
Used for all members to check the areas in which they reconsecrate themselves and pledge themselves to become concerned in their Christian life and church activity.

_____ **"SPIRITUAL LIFE CULTIVATION AGREEMENT" CARDS** — 60¢ per 100 _____
Used to enlist workers in a Spiritual Life Mission.

_____ **"SPIRITUAL LIFE CULTIVATION" CARDS** — 60¢ per 100 _____
For listing information concerning the members and families to be visited in a Spiritual Life Mission.

TOTAL AMOUNT OF ORDER _____

TIDINGS, 1908 Grand Ave., Nashville 4, Tenn.

Please fill my order as checked.

( ) Payment enclosed **( ) Charge to treasurer** **( ) Charge to my account**

Rev., Mr., Mrs., Miss **NAM**

ADDRES

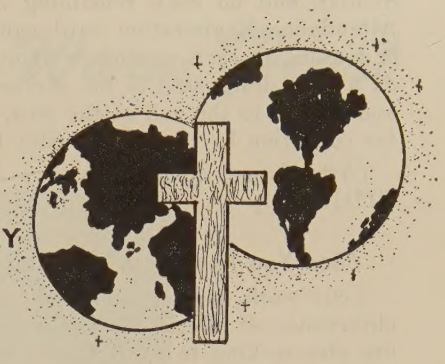
Church Treasur

Addre

Date _____ **Order placed by** _____

Money spent by a church for evangelistic literature is money wisely spent

WORLD WIDE *Communion* SUNDAY



is is the 12th year of the observance of World Wide nunion Sunday. Few things stir the imagination more to think of the followers of Christ around the world nding to the invitation, "This do in remembrance e," on the same day. The part this has played in levelopment of the ecumenical movement cannot be d. It is certain that at the Table of our Lord our ences tend to fade into insignificance and our essential looms large. In the critical days through which we assing, this observance has special significance. Here we have the opportunity to demonstrate that "when vorld is at its worst, the Church is at its best." Here is Table we would renew our faith and dedicate ourselves afresh to Him to whom the future belongs. In imagin we can join hands and hearts with the whole stian family as we meet around this sacred Table. Let ncourage every Christian to "keep the feast," not only ts specific contribution to life, but as an impressive nstration to the world of our oneness in Christ.

Suggestions for Ministers

ose:

To make this a great spiritual experience for each communicant

To secure the attendance of EVERY MEMBER who can be present

To administer the communion to the sick and the shut-ins

To urge those away from home to seek out a place of worship and unite in the world-wide observance of this day

aration:

Prayer should have a large place in preparing for service. Enlist the cooperation of the Prayer Groups in the church. Ask all members to keep this day in mind in family and private devotions.

Put the program on the record by a formal vote—
—To observe World Wide Communion on October 7
—To join in the "See You In Church" Crusade during October.

ram:

Mail a letter to the entire congregation using the World Wide Communion letterhead and envelope to match.

- Appeal to each member to be present World Wide Communion Day and to share with enthusiasm in the "See You In Church" Crusade during October.

Visitation Day—September 30

1. Select 10% of the most capable members as Visitors. Workers can best be secured by use of the "See You In Church Sunday" Worker's Agreement cards.
   - Provide the workers with these vital materials:
     —"See You In Church Sunday" stickers for windows or doors
     —"See You In Church Sunday" invitation cards for World Wide Communion
     —World Wide Communion Christ Loyalty Covenant cards
   - Publicize the Church through using the following:
     —"See You In Church Sunday" posters and stamps
     —"See You In Church Sunday" letterheads and envelopes
     —"See You In Church Sunday" lapel buttons
     (All of these items are available from TIDINGS, 1908 Grand Avenue, Nashville 4, Tennessee. For prices, see special order blank in this magazine.)
2. Ask the Visitors' cooperation in four things—
   - Attending an Instruction Conference for Visitors, September 26
   - Visiting on Sunday afternoon, September 30
   - Following up those not at home until all have received a personal call
   - Accepting responsibility to promote Church Attendance during October in this group

World Wide Communion—October 7

This should be one of the greatest days of the church year. Prayerful planning and careful preparation are essential. We suggest the following—

- It may be necessary to arrange for two morning communion services to care for the entire congregation
- The Holy Communion should be administered following the evening worship service for those who are not able to attend in the morning.
- The shut-ins should not be neglected. Each congregation will want to plan to take the communion to those who because of age or illness are not able to come to the sanctuary on that day.

Register the attendance on World Wide Communion

Let World Wide Communion Sunday Begin Your Loyalty Crusade

Sunday and on each remaining Sunday of October. An Attendance Registration card can be placed in the pew or handed to each worshiper upon entering the sanctuary. At a time designated in the service these cards are signed and passed to the end of the pew, where they may be left for collection by the ushers after the service.

(Attendance Registration cards are available from TIDINGS.)

"See You In Church" Crusade—Month of October

Your work as a Visitor is of great importance in the observance of World Wide Communion Sunday. But you are also seeking to exalt Christ and His Church through the "See You In Church" Crusade in October. You will be joining with 2,000,000 other workers in calling upon 25,000,000 Christian people in the United States. You will try to secure a commitment from each church member to be present at the Lord's Table and to participate in the "See You In Church" Crusade.

Schedule for Visitors

An Instruction Conference for Visitors should be held on Wednesday or Thursday evening, September 26 or 27. All workers should be in attendance. The calling is to be done Sunday afternoon, September 30. The Visitors will go two by two. They will be asked to follow up on their assignments until every person on their list has been informed regarding the observance of World Wide Communion and the "See You In Church" Crusade, and has been given an opportunity to pledge participation. The signed Covenant cards are to be given to the minister as soon as the assignment is completed. When all the cards are in it is suggested that the pastor mail a personal letter of commendation to each family, urging its full support of the "See You In Church" movement.

Visitation Day—September 30

A Dedication Service for the Visitors can be a very impressive part of the program. At the morning service the workers are called before the chancel and set apart by prayer for their special duty. (This guide has been adapted from World Wide Communion materials issued by the Joint Department of Evangelism, National Council of the Churches of Christ in the U.S.A., 297 Fourth Avenue, New York 10, New York.)

WORLD WIDE COMMUNION

Invitation Cards (Shown opposite)

A beautifully printed "Special Invitation to Attend World Wide Communion Sunday" card for mailing or carrying to every member.
$1.00 per 100

Invitation Folders $1.00 per 100

A four-page folder. The front page contains an invitation to attend World Wide Communion Sunday; the two inside pages contain a world map and clocks representing time zones when Communion is taken around the world; while the back page contains an appropriate Communion hymn-poem which magnifies Faith.

World Communion Covenant Cards
Order one for every member. 50c per 100

For "See You in Church Sunday" visitors to carry into homes and get each member to pledge attendance and renewed loyalty to Christ and the Church, beginning on World Communion Sunday.

Bulletins for World Communion Sunday
$1.00 per 100

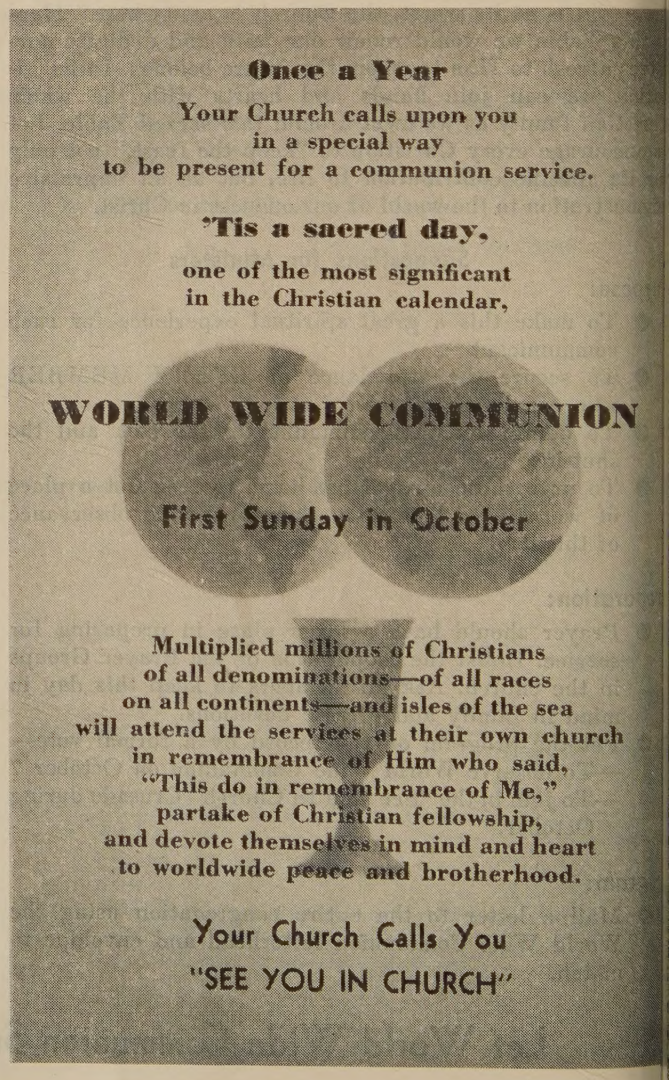
Pastors who do not subscribe to a regular weekly bulletin service prefer to use this bulletin because of its appropriateness and World Communion message. Inside is left blank for printing or mimeographing local program and announcements. Non-denominational.

World Wide Letterheads 75c per 100

An 8½x11-inch letterhead for printing or mimeographing pastor's World Communion letter to members. (Because pastors prefer to use personal or church envelopes, we have no envelope to match.)

TIDINGS
1908 Grand Ave.
NASHVILLE

Reproduced below is the World Wide Communion invitation card. Two colors. $1.00 per 100.


Once a Year
Your Church calls upon you
in a special way
to be present for a communion service.
'Tis a sacred day,
one of the most significant
in the Christian calendar,
WORLD WIDE COMMUNION
First Sunday in October
Multiplied millions of Christians
of all denominations—of all races
on all continents—and isles of the sea
will attend the services at their own church
in remembrance of Him who said,
"This do in remembrance of Me,"
partake of Christian fellowship,
and devote themselves in mind and heart
to worldwide peace and brotherhood.
Your Church Calls You
"SEE YOU IN CHURCH"

he Redemptive Fellowship of the Warm Heart

by OLIVER M. KEVE

ed Minister, Missouri Conference

e Sacrament of the Lord's Supper d be a high point in our lives. For, pached in the proper frame of it is the hour when we become so y aware of the divine presence ve register anew our consecration Lord and Master of us all.

ve the months brought us trying nstances? Have men sometimes thoughtless? Have conversations heir unhappy sting? Has disapment made its mark upon us, even did upon the disciples of the us road? Has sorrow been our f so, then let us find at the comn table the redemptive fellowship warm heart.

Parkes Cadman once described ature of that fellowship in these

e summit of worship is reached in crament of the Lord's Supper, in Christ Himself invited His dis- to partake of the visible symbols s redeeming love, and to rest in rovidential care. There is a wide- l hunger for fellowship with the e Redeemer and for brotherhood h the communion service. Many night well be supposed to have nt resources within themselves awn to the Holy Table, and find the blessing conferred upon a nt trust. In the restraint, yet e freedom, of our Protestant faith ve endeavored to make the communion service the culmination of our devotion."

Important as they are, however, comfort and reassurance are not the primary emphases of this service. Rather it should bring us face to face with a deeper responsibility to God. Thus, it should result in a new appraisal of our moral and spiritual resources.

If we have been self-centered, willful, and wayward; if, in unguarded moments, we have allowed sin to dominate us, then this is the time and here is the place for repentance and confession. For with all of our modern studies in behavior, we must still "acknowledge and bewail our manifold sins" and confess the temptations to which we succumb, not only in those outward acts which are known to the world, but also in subtler lapses of inner thinking which are no less sinful and no less hazardous to the Christian life.

The great Apostle, strong, vigorous character though he was, expressed the fear that, having preached to others, he might himself become a castaway. Bishop McDowell was wont to pause in his administration of the sacrament and say in that deliberate manner of his, "It is very light here." Then, after a few moments of quiet, with everyone listening intently, he would declare again in subdued tones and with emphasis upon every word, "It is very light here as we think of Christ and the life to which He calls us."

Dean Charles W. Gilkey, of the University of Chicago, reminds us that "the revealing light from the Cross will search our consciences if we stay very long within the range of its searching power. We had been saying to ourselves that the difference between right and wrong is not so important as we thought, and that sin is not half as serious as our grandfathers used to think. But this Cross and this tortured Christ show all too clearly what sin can do, and does do when it has its way in the hearts of men."

What can sin do when it has its way in the hearts of men? Does anyone need to be told? Surely, it is evident, not only in such spectacles as the flight of millions of women and children and tottering old men escaping from great cities that are bombed from the air, but also in the attitude of those who, even in our own country, are not above coining extra profit from the sweat, blood, and tears of war's unhappy problems.

Those who keep in touch with the significant literature of our time are aware of a yearning for spiritual help. Sometimes that yearning appears in unexpected sources. "What then shall we do to equip ourselves to deal with the problem of our times?" an editorial writer recently asked. The answer, he says, is eternally the same: "We must develop those qualities of vision, of soul and mind, that Christ taught, and then act under the directive of those qualities."

Not long ago Will Durant looked back to his childhood in an effort to find the sources of the spiritual power that has steadied his life. He speaks of the feeling of a Divinity abiding behind

all physical and changing scenes, a plan and purpose that gave logic and significance to all events, a Father illimitably powerful and cosmically occupied, but affectionately interested in the needs and hopes of men. Closer still, he says, was the figure of Christ. Appealingly akin to us in growth and suffering, He is the ideal embodiment of gentleness and tolerance. For as He preaches the doctrine of human brotherhood with simplicity and courage, He draws out of us the finest possibilities of our nature.

In like manner, through his book, *Theism and the Modern Mood,* Walter M. Horton of Oberlin recalls us to a consideration of the faith which inspired Jesus of Nazareth. Having indicated how "that strange man upon His Cross" is capturing anew, not only the imagination, but also the loyalty of men and women in all walks of life, Dr. Horton concludes: "I confess that as I think upon the life of that supreme Lover and supreme Sufferer, who for the joy that was set before Him endured the Cross, despising the shame, I am never for one moment tempted to pity Him for the faith in God that led Him to His death. Rather am I disturbed with an uneasy sense that we sophisticated modern folk, with our pitiful timidity and our persistent self-seeking, are living in darkness and misery when we might follow Him through suffering unto light and joy."

With this renewed vision of our crucified and resurrected Lord, there should come not only reassurance, deepening of faith, and strength to face the problems of personal sin, but likewise a fresh appreciation of the redemptive power of the gospel we are privileged to preach.

When our fathers brought this message to the people of their day, new currents of life flowed through classes of society. Peter and John fused Roman tyranny with the leav of liberty. The sodden and reckle multitudes of Wesley's time fou themselves possessed with new ho and new ideals. In the early Americ wilderness, cabins became rough san tuaries from which the power of G flowed steadily to frontiersmen stru gling against wild beasts and wild men to fashion a new nation dedicat to the proposition that all men a created free and equal.

Our day offers no less a challen than that which our fathers successfu ly met in the faith that the Saviour the world is sufficient to redeem socie at any level. Let us proceed with t communion service, then, in the know edge that its cleansing and renewi power will equip us for the tasks th lie ahead.

Helpful Materials for the Observance of World Wide Communion

Special Communion Leaflet

I Come to the Communion Table, $2.00 per 100.

Two-color leaflet by Dr. Roy L. Smith, written as a searching meditation and designed to be of great spiritual worth.

If not mailed or carried to every home with the Special Invitation card and Covenant card before World Wide Communion Sunday, it should be handed to the worshiper as he enters the church.

Other Communion Leaflets

This Do in Remembrance of Me, by John L. Ferguson. 75 cents per 100.

The Sacrament of the Lord's Supper in The Methodist Church, by Hubert C. Smith. 75 cents per 100.

Why I Come to the Communion Table. A card with devotional value. 60 cents per 100.

My Church Attendance Record

Name_____

Address_____

World Wide Communion Sunday to Christmas

October	7 ☐	14 ☐	21 ☐	28 ☐	
November	4 ☐	11 ☐	18 ☐	25 ☐	
December	2 ☐	9 ☐	16 ☐	23 ☐	30 ☐

Your church asks that you keep your own attendance record and bring this card to church the first Sunday after Christmas.

My Church Attendance Record

50c PER 100

A 5x3-inch card on which member can keep his chur attendance, Sunday by Sund from World Wide Communi Sunday through Christm Every member should be su plied with one.

TIDINGS
1908 Grand Ave.
Nashville 4, Tenn.

ADVANCE IN EVANGELISM

By E. Harold Mohn
Executive Director
The Advance for Christ and His Church

Board of Evangelism is measuring up to the call of dism in its Advance for Christ and His Church. It ken The Action Program of The Advance to heart; ıder the direction of its Chairman, Bishop Ralph S. an, and of its Executive Secretary, Dr. Harry Den- he Church is winning large numbers of men and to Christ.

dence of this carefully planned program of personal elism is to be found, not only in the Philadelphia and ıse Areas, in the Des Moines, Pittsburgh, Baltimore, s-Nebraska, and other Areas of the United States, Dr. Harry L. Williams and his organization con- victorious campaigns adding 65,670 persons to dist churches, but even in the foreign mission field ba, where more than 2,100 persons made commitments e Christian life in a similar campaign.

Advance office has been so keenly interested in the of Evangelism's efforts to add 2,000,000 members church rolls during this quadrennium that we have sed the whole Church for results of this year's . We joined Dr. Harry Denman in sending a letter uiry to every district superintendent, requesting re- about the evangelistic achievements of churches in strict for the six months' period from October 1, to Easter, 1951. These reports show:

ıber of District Superintendents reporting	218
ıber of pastors reporting	7,616
ıber received on Profession of Faith	95,320
eived by transfer from Methodist churches	80,000
eived from other denominations	15,806
l Received	191,126

course this is an incomplete report because many districts promoted evangelistic campaigns than are ed here. It is also true that many districts have not ble to report *fully*. The Nashville office estimates that the total should be doubled to include all new members received during the half-year period.

Another figure, not reported separately, is most significant. In the year 1949-50, there were 177,593 young people and adults added to our membership rolls on profession of faith from church school classes. The great majority of these young people were instructed in pastor's membership classes. This is one of the very finest methods our church has devised for reaching Methodist families and enrolling them in church membership. The Advance for Christ acknowledges this wonderful cooperation in achieving such high goals through the combined endeavors of these two great Boards of the Church. That total will be even larger for the year 1950-51.

Most of all, The Advance for Christ and His Church acclaims the excellent partnership in evangelistic endeavor with The Board of Evangelism as the whole Church cooperates to add the 2,000,000 Methodist members during this quadrennium. In the fall of 1951 and the spring of 1952 Advance, United Evangelistic Missions have been requested by 16 Areas and five Annual Conferences. This makes The Action Program of The Advance effective in every section of the Church.

The results of these three years of consistent and continuous cultivation of hearts that are hungry for the better life and of homes that are open for Christ to come in certainly prove once again that when Methodism unites the Kingdom advances. The fourth year of this quadrennium promises even greater victories for Christ and His Church.

[Editor's Note: Had all of Methodism's 572 districts reported first commitments in the same proportion as the 218 listed here, our Church would have received approximately 250,000 persons on profession of faith between October 1, 1950 and Easter, 1951.]

Preparing for the National Conferenc On Family Lif

By Edward D. Staples

Fifteen hundred persons will have a share in preparing delegates for the National Conference on Family Life to be held in Chicago, October 12-14. The details of planning the program for the conference are in the hands of a committee composed of representatives of all of the boards and agencies of The Methodist Church. Bishop Hazen G. Werner of the Ohio area is chairman of the committee.

In planning for the National Conference on Family Life, Church leaders agreed that delegates would get more out of the conference and put more into it if they did some reading and preparation before coming to Chicago. A sub-committee was put to work to make plans for suitable study materials to send to delegates. It was felt that the study materials should not be an academic paper but materials which reflected the thinking of parents and leaders in local churches across America. The following plan was evolved for securing the materials to be sent to delegates coming to Chicago:

Each Annual Conference was invited to set up a study group to work on materials. The Executive Secretary of the Board of Education in each Annual Conference was requested to call together the Chairmen of the Conference Board of Evangelism, the Conference Board of Missions, the Conference Board of Temperance, the President of the Conference Woman's Society of Christian Service, the Conference Lay Leader, and the Chairman of the Annual Conference Advance Committee.

These persons were then requested to nominate the study groups. Seventy-four of the 94 Conferences invited selected their committee and worked upon the study. Half of those who felt that they could not participate were in the Central Jurisdiction, but many Conferences in that Jurisdiction are working on the study materials.

Each Annual Conference was assigned one of the five themes around which the National Conference will be built:

1. The Family Living Its Religion
2. Growing Mature Persons in the Family
3. The Family Looks to the Church
4. The Family Living in the Community
5. The Family Living in a Troubled World

The five persons selected to prepare materials for d gates were: Evelyn M. Duvall, Executive Secretary the National Conference on Family Relations; Donald Maynard, Director of the Department of Religious Ed tion, Boston University School of Theology, and au of the Parent's Problems page in *The Christian Ho* Frank Slutz, author and lecturer on family life educat Richard Lentz, Secretary of the Joint Department Family Life, National Council of the Churches of Cl in the U.S.A.; Samuel Hamilton, head of the Depart of Religious Education, New York University.

The study materials will be sent to the delegates a September 1. This will give them a month to read digest the materials prepared by the Annual Confer study groups.

Various methods are being used to collect data for t studies. Questionnaires have been sent to pastors in Conferences to see what is now being done for fam Small sub-committees have been set up for concentr study of some areas. Other members of study commi are visiting churches, interviewing pastors, talking community agency leaders, and surveying family n In Iowa, surveys of various types of communities being made. In all, hundreds of hours of work wil into this conference before a single delegate is regist Registrations were to be received by The Advance Christ, 740 Rush Street, Chicago, Illinois, before 1. Now the District Superintendent has been aske clear all registrations from his district.

Begin Preparation Now

As delegates are selected by local churches, district sub-district Adult and Young Adult groups, the Wom Society for Christian Service, or other groups of par let them begin to read some of the materials sugg here. Parents' groups in local churches may wish to some of these books or pamphlets:

GENERAL INTERPRETATION OF FAMILY I

The Christian Home, current issues.

Above is the Pittsburgh Conference Group which made a study for the National Conference on Family Life. Walter F. Preset, chairman of the group, is at the head of the table.

eister, Rhoda W., "Growing Together," Appleton ntury, 1947, $3.50
wood, J. L., "It Runs in the Family," Scribner's, 42, $2.50
enzie, Catherine, "Parents and Child," William oan Ass'n., 1949, $2.95
ch, Dorothy, "New Ways in Discipline," Whittlesey ouse, McGraw-Hill, $3.00
ock, Elizabeth B., "Child Growth and Develop- nt," McGraw-Hill, 1949, $3.50
lren's Bureau, Washington, D.C., "Your Child from to Twelve," No. 324, 1949, free
or, K. W., "Understanding and Guiding the Adoles- nt Child," Grosset, 1942, $1.49 (A reprint of "Do olescents Need Parents?")
ll and Hill, "When You Marry," Assoc. Press, 1945, 00

I. THE FAMILY LIVING ITS RELIGION

lin, Dora P., "Children and Religion," Scribner's, 48, 230 pp., $2.50
l, Mary Clements, "Our Family Grows Toward od," Abingdon-Cokesbury, 1949, 60 pp., 50¢
dan, Harold and Alma, "Christian Family Wor- p," Abingdon-Cokesbury, 15¢
t, Herman J., "Opening the Door for God," West- nster, 1944, 152 pp., $1.50
cott, Regina H., "The Family Lives Its Religion," arper, 1944, 236 pp., $2.00
ciation for Childhood Education (pamphlet), eligion and the Child," 25¢
istian Family Series," published by *The Upper oom,* available at 10¢ each:
he Marks of a Christian Home," by Hazen G. erner; "The Family Altar," by Roy H. Short; "A welling Place for God," by Arthur W. Hewitt. Board Education pamphlets from the Department of the ristian Family.

II. GROWING MATURE PERSONS IN THE LY

cott, Regina, "The Family Lives Its Religion," Har- r & Brothers, 1944, $2.00
l, Mary C., "Our Family Grows Toward God," ingdon-Cokesbury, 1949, 50¢
on, W. W., "The Mature Mind," H. A. Overstreet, 49, $3.50
ester, Frances, "Achieving Christian Character," ingdon-Cokesbury, 1937, 75¢

III. THE FAMILY LOOKS TO THE CHURCH

w, Wesner, "The Modern Parent and the Teaching urch," Macmillan, $2.75
, John and Munroe Tuth, "The Happy Family," off, $3.00
es, E. D., "Serving American Families," 53-BC, ¢ (Methodist Publishing House)
r, F. M., "Their Rightful Heritage," Pilgrim Press, 75
trip, "The Church Serves the Family"

IV. THE FAMILY LIVING IN THE COM- TY

Mary S., "Adult Education for Democracy in nily Life," Iowa State College Press, $2.25
Swearingen, T. T., "The Community and Christian Education," Bethany Press, $2.50
Ogden, Jess and Jean, "Small Communities in Action," Harper & Brothers, $3.00
Henry, Virgil, "The Place of Religion in Public Schools," Harper & Brothers, $2.50
Lippett, R., "Training in Community Relations," Harper & Brothers, $3.40
Colcord, Joanna C., "Your Community," Russell Sage Foundation, $1.50

Group V. THE FAMILY LIVING IN A TROUBLED WORLD

Allen, Devere, Editor, "Above All Nations," Harper & Brothers, 1949, $2.00
"Children and Youth at the Mid-century": report on the Mid-century White House Conference on Children and Youth. Materials from the United Nations.
Sowers and Mullen, "Understanding Marriage and the Family," Eugene Hugh, 1946
Wood, L. F., "How Love Grows in Marriage," Macmillan, 1950, $2.50
Benedict and Franklin, "The Happy Home," McGraw-Hill, 1949, $2.75
Hamilton, Mrs. C. H., "Doorways to a Happy Home," Bobbs-Merrill, 1950, $2.50

Group IV. AIDS TO THE DEVELOPMENT OF THE DEVOTIONAL LIFE OF CHILDREN

Whitehouse, Elizabeth S., "Opening the Bible to Children," Christian Board, 1945, 80 pp., 50¢
Lloyd, Mary Edna, "Religious Nurture in Nursery Class and Home," Graded Press, $1.00
Clements, Margaret, "My Prayer Book," Illustrated by Esther Friend, Rand McNally, 1947, 60¢
Jones, Mary Alice, "Prayer for Little Children," Rand McNally, 15¢
Moore, Jesse Eleanor, "Children's Prayers for Every Day," Abingdon-Cokesbury, 1949, 64 pp., $1.00

Family Life Conference Program

District superintendents are now receiving registrations for the National Methodist Conference on Family Life to be held in Chicago next October 12-14. Pastors are urged to interest couples between the ages of 20 and 45 for enrollment. Each district is entitled to six couples and each delegate must be approved by the district superintendent.

Registration blanks may be secured from the district superintendent or from the Advance Office at 740 Rush Street, Chicago 11, Illinois. After July 20 the district superintendents, within an Annual Conference, may re-shuffle the district quotas in order to reassign unused quotas to other districts. After August 15 registration will be open to all until the limit of 4,000 delegates for the United States has been reached.

Bishop Hazen G. Werner
Conference Chairman

Subsidies

The Advance, through its Preaching and Teaching budget, will pay the entire expense of the Chicago program and preparation of materials for discussion. Also, it will collect a registration fee of $5.00 from each delegate. However, the registration fees will *not* be used for the Conference.

These registration fees will be used by the Special Committee to help subsidize delegates who travel more than 500 miles, each way, to attend the Conference. Such subsidies will be small but helpful and they will be graduated in amounts from about $6.00 to $18.00 per delegate, depending upon distance traveled. These subsidies will be paid at the Conference, upon arrival.

Above: Dinner meeting of Conference promotion sub-committee with a group of editors in Chicago, May 2.

Left: Medinah Temple, Chicago, Illinois, where all general sessions of the National Conference on Family Life will be held.

ource Leaders

nationally known in the field of family re been selected to e the materials pro- y the Annual Con- study groups and the guide to be sent delegates who attend ational Conference. eaders are:

Evelyn M. Duvall, ve Secretary of the l Conference on Relations.

Donald M. Maynard, r of the Department eligious Education, University School of gy and author of the ' Problems page in *hristian Home.*

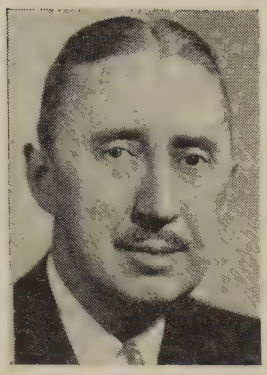
Frank Slutz, author turer on family life on.

Richard Lentz, Sec- of the Joint Depart- f Family Life, Na- Council of the Churches of Christ U.S.A.

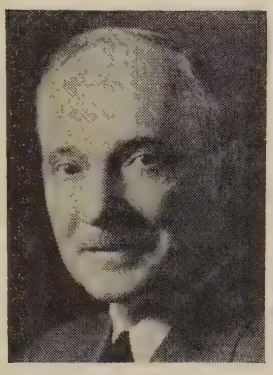
Samuel Hamilton, head of the ment of Religious Education, ork University.

e leaders will also serve as re- source persons in the National Conference and will prepare the report of the study groups at the Conference. It is hoped that this report will be studied by many local church groups during the winter months.

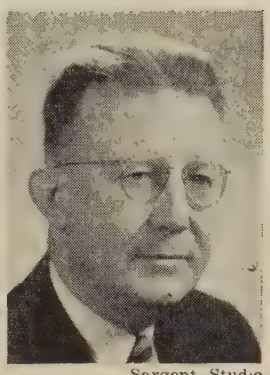
Bishop Oxnam



Dr. Sockman



Dr. Hamilton



Sargent Studio

Dr. Maynard

Dr. Stoddard

Dr. Duvall

Dr. Lentz

Dr. Slutz

Speakers

cialists in the field of family re- have been secured for the Con- e. Some of them are:

Alexander J. Stoddard, perintendent of Public Schools, os Angeles, California.

op G. Bromley Oxnam, ew York City.

. Senator Paul H. Douglas, Illinois.

Harold C. Case, resident of Boston University, oston, Massachusetts.

Ralph W. Sockman, ew York City.

W. J. Faulkner, ean of Chapel, Fisk University, ashville, Tennessee.

Evelyn Duvall, ational Council on Family Rela- ons, Chicago, Illinois.

op Hazen G. Werner, Chairman, harge of the Conference. Bishop m C. Martin, General Chairman e Advance, will open the Confer- ence and Bishop J. Ralph Magee will conduct the Communion Service. Other presiding officers are Dr. Arthur Flemming, President of Ohio Wesleyan University; Bishop James C. Baker of Los Angeles, California; and Bishop J. W. E. Bowen of Atlanta, Georgia.

Delegates

Delegates must provide their own travel and entertainment expenses. But various cooperating boards and agencies are eager to help as far as possible. These expenses should be provided as follows:

1. In part by the couple themselves.
2. In part by the local church which is honored to have them chosen.
3. In part by available district or annual conference funds controlled by cooperating boards and agencies.
4. In part by special contributions from interested groups or persons.
5. Other sources.

Family groups photographed at the close of a morning worship service

A Personal Tribute to Methodist Literature

by G. A. TYLER

Parish Visitor, The Methodist Church
San Fernando, California

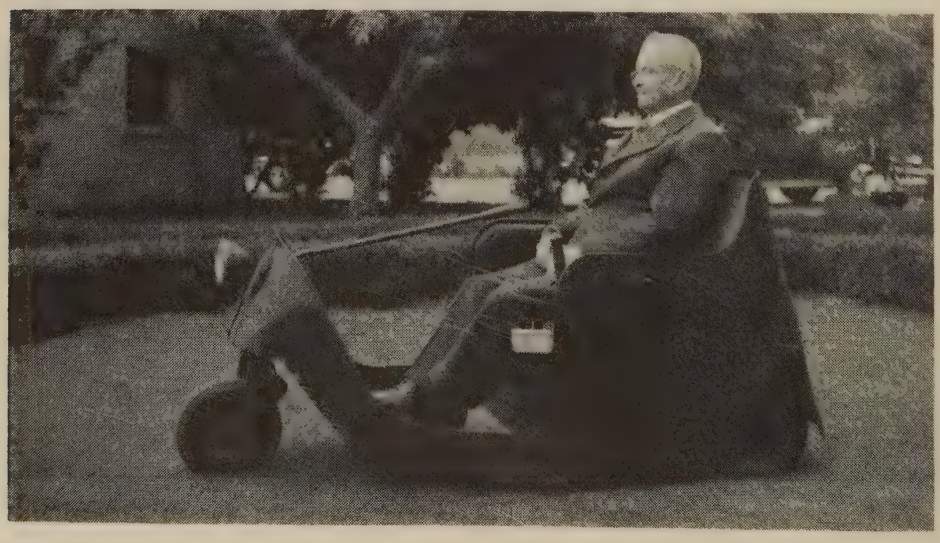
I am 80 years old and have belonged to three Methodist Conferences. I am retired, but continue to be a very busy man. My wife and I came to California seven years ago and have witnessed the coming of the multitude of people to Southern California. It has surpassed anything that happened in the gold rush of pioneer days. This caused many problems. The open door was before us, but the Christian workers were comparatively few. I saw the need, faced the call, prayed faithfully, and four years ago a plan from the Lord presented itself.

It grew into a plan of part-time service and visitation. The first year I covered many, many miles on foot. Our minister would sometimes take me out to the area I was to cover, but more often I used the bus or walked. We worked one street or one block at a time. During these years I listed all families on long rolls of paper. As usual, I used cards for the individual listing of the unchurched as well as for those who had church certificates or who were prospects, along with their addresses and an A.B.C.D. grading of prospects. A crude map of the streets and the homes of all members and prospects was filed for future use. It was really a family survey, but there was always a follow-up in the name of Christ and His Church.

The first two years, all expenses for this work had to come out of our living. However, I continued to buy some few UPPER ROOMS from the church and a limited supply of folders from Nashville, Tennessee. Then, in two different years, I received from a friend in Iowa an unexpected gift of $100.00 to be used in my work. This year I received a larger gift from the same person. About three years ago I bought a used electric Autoette, which has been a great help to me physically and also enables me to cover a larger area.

When I began to perfect the method of approach, I searched the Methodist book rooms for Christian literature which would meet the needs of any particular person or home. I followed this with personal calls. In all work here few people refused to talk about Christ, the Bible, or the Church. They talk about their problems and their religious life, but to get them to commit their lives to Christ and the Church is not so easy. It takes more than a call every few months.

For them I carry 45 kinds of Christian literature which will guide them



in their thinking and help them in
day of decision. I cannot be careles
buying and have not asked for
money from the local church to carr
this work, although it has offered
Work for next year is in harmony
the Membership Committee and tha
the Committee on Evangelism.

The problems of life differ in
homes, but I try to minister to t
needs with the most helpful litera
we can find at a reasonable price.
of these helps outlive their usefuln
There are two helps, however, w
never cease to be vital to human
They are THE UPPER ROOM and
right kind of personal visitation. I
dropped many folders and boo
from our list but never THE U
ROOM. We buy according to the
mand. I have increased my stan
order three times and expect to
plenty of need to increase it in the
future. I believe that it is the best
around help to put into the home
our area. THE UPPER ROOM is a sp
did aid to home folks in solving the
greatest problems hovering over t
lives; namely, the lack of Bible st
and the absence of a worship perio
their homes. THE UPPER ROOM l
them to a more perfect family life.
UPPER ROOM costs so little and doe
much. It has been well said t
"FAMILIES THAT PRAY T
GETHER, STAY TOGETHER."
is for this reason that so many fri
say a hearty "THANK YOU" for t
UPPER ROOM.

At top of page, G. A. Tyler is shown deliv
copies of *The Upper Room*. At left, he sits
electric Autoette, which furnishes his transp
tion.

Evangelism in the National Council

by E. G. Homrighausen

Chairman, Joint Department of Evangelism
National Council of Churches

NY people wonder what has happened to evangelism, now that the al Council of Churches has come ing. They have heard that evanis now a part of one of the four divisions of the Council. They at this means the relegation of ism to a minor place.

old Department of Evangelism Federal Council of Churches is Joint Department of Evangelism Division of Christian Life and The secretary of the Division is l Barnes, former associate sec- of the Federal Council, and the an of the Division is Arthur S. g, president of Ohio Wesleyan sity. Mrs. Douglas Horton is esident.

s the new organization subordivangelism? Evangelism is now *stratively* related to one of the ajor Council divisions, but it is *nally* related to the four Divif the Council: Christian Educa- Foreign Missions, National Mis- nd Life and Work. This does not hat the Division will control the of the Joint Department of elism, for the Joint Department e right to appeal directly to the l controlling Board of the Na- Council. For the sake of administration, however, it must be tied in somewhere, and it falls logically within the province of the Division of Life and Work. The Department reports to all Divisions.

Some Changes Made

To be sure, the Joint Department of Evangelism has undergone some changes. For one thing, its representatives now come from more than denominational sources. Present membership is about 190. These are elected by the Council upon nomination by the Department. Nominations usually come from the denominational headquarters, except in the case of members from other agencies of the National Council. Many of these members come from other units of the Council. In one way, this new personnel in the membership of the Joint Department means that evangelism will be able to permeate the whole work of the Council. Of course, it will also mean that the Joint Department will have to take many other units into consideration in making its plans and in prosecuting its work. But we believe that the time has come when evangelism must help the Churches through the National Council to work out a grand strategy for the evangelization of America. Ten representatives from each of the four Divisions are members of the Joint Department of Evangelism.

Department Officers

Officers of the new Department of Evangelism are:

Chairman: E. G. Homrighausen, Princeton, New Jersey.

Vice-Chairman: Edwin T. Dahlberg, St. Louis, Missouri.

Vice-Chairman: Bishop Richard C. Raines, Indianapolis, Indiana.

Recording Secretary: Hugh D. Darsie, Brooklyn, New York.

The staff of the Department is intact, and consists of the following:

Executive Director: Jesse M. Bader, New York, New York.

Field Secretary: H. H. McConnell, New York, New York.

Director, University Christian Mission Committee: James L. Stoner, New York, New York.

Director, Educational Evangelism Committee: Harry H. Kalas, Chicago, Illinois.

Associate Director, Educational Evangelism Committee: Edward Beghard, Chicago, Illinois.

The budget of the Department is $99,000.00, an increase of $23,000 over the 1950 budget. This increase of budget is due to the enlarged program

Pictured here are the five staff members of the Department of Evangelism of the Federal Council of Churches. They are (left to right) Jesse M. Bader, Executive Secretary of the Department of Evangelism; Edward Gebhard, Associate Director of the National Christian Teaching Mission; James L. Stoner, Director of the University Christian Mission; and Harold H. McConnell, Field Secretary of the Department of Evangelism.

of evangelism proposed for the future. This is the highest budget ever to be proposed in the history of cooperative evangelism. Some of this increase will be used to enter the field of youth evangelism in cooperation with the Division of Christian Education, under the Director of the Educational Evangelism Committee, Harry H. Kalas. The whole field of child evangelism will have to be explored jointly by the Department and the Committee just mentioned. A new staff member ought to be added to conduct preaching missions. There are many new ventures which will have to be undertaken if the evangelism of the churches is to become relevant and effective.

Standing Committees

The standing committees of the Joint Department of Evangelism are as follows:

Visitation Evangelism Committee
University Christian Mission Committee
Educational Evangelism Committee
Preaching Mission Committee
Spiritual Life Committee
Literature Committee
Nominating Committee

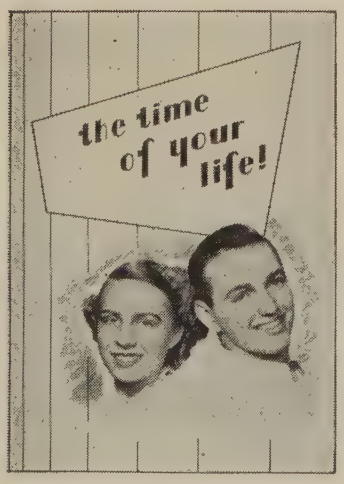
Each of these committees is headed by an outstanding leader whose committee members live within his area so that he may have them all together for meetings. Thus, Dr. Dahlberg is head of the Preaching Mission Committee. The members of these seven committees were elected in Cleveland. They are geographically located around Chicago, St. Louis, and New York.

Three leaders of The United Evangelistic Advance (left to right): Edward T. Dahlberg, Chairman of the Federal Council's Department of Evangelism, and First Baptist pastor, Syracuse, N. E. G. Homrighausen, Chairman of The United Evangelistic Advance, and Professor, Princeton Theological Seminary; and Jesse M. Bader, Executive Secretary of the Federal Council's Department of Evangelism.

A New Opportunity

In the light of what has been said, it is our conviction that evangelism faces a new opportunity in its new relation to the National Council of Churches. Many may have wished for an autonomous, or at least semi-independent, Department which would have the right of way in evangelistic effort. We think that evangelism still has that right of way, but that it must now work with other agencies of the Churches a make evangelism even more pervas in the whole life of the Churches.

The membership, the staff, the p sonnel and the Department leadersh must now shoulder a heavier respo sibility than heretofore. The field larger, comrades are more numero and the task is more comprehens than ever. Evangelism, it seems to has now become related to the wh Church and to all of its agencies. It being given its rightful place in all the work of all of the Churches.



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FOR LAYMEN

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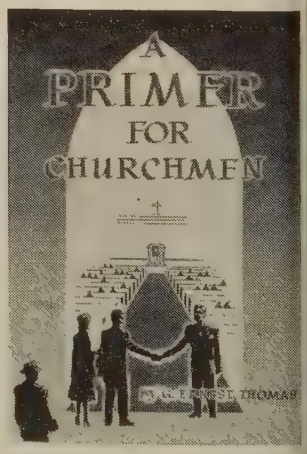
Nashville 4, Tenn.



96 pages
35c each; 3 for $1.00;
10 for $3.00
By G. Ernest Thomas

The National Week of Finding Prospects

September 16-20

CCESSFUL evangelism depends pon the preparation which a ch makes for the discovery and g of its prospects. The National k of Finding Prospects, September 0, provides every pastor and con-ation with an excellent opportunity oncerted endeavor in this regard. ith the Committee on Membership Evangelism of every charge, the or should plan now to compile a plete prospect list. The most valua-elp the minister has is his Commit-on Membership and Evangelism. is their first responsibility to dis-r the potential membership of the ch.

Help Transfer Non-Residents

ow is the time to speed your own ple who are on your non-resident to active membership in churches re they now live. Appoint a sub-nittee or some individual to take of this responsibility. Check care-your Inactive Roll and send a r of notification to each member ding elsewhere and also a letter of notification to the pastor or district superintendent in that community. Do this now and keep on until every one of your non-residents is located actively where he now resides.

Finding Prospects in the Community

The women of the Woman's Society of Christian Service and members of adult classes can help take a Religious Census of the community. Here are ways of getting prospects from community sources:

1. Community Survey.
2. Area Surveys; study of selected areas of parish.
3. New residents: from Credit Bureau, Chamber of Commerce, utility companies, "Welcome Wagons," transportation firms.
4. Luncheon Clubs and Fraternal Organizations.
5. "Spotter Committee," organized to look for new people in the parish.

Let us make September the great month of finding prospects in preparation for *the greatest evangelistic in-gathering The Methodist Church has ever known.* This can be done on a nationwide scale if you and your church and every other pastor and Committee on Membership and Evangelism go to work immediately. Here are ways of getting prospects from within your church membership:

1. Church-school survey: those attending church school who are not members of the church.
2. In-laws of the church: relatives of church members.
3. Attendance registration: take roll call at all church services for a month.
4. Families served by pastor: funerals, weddings, etc.
5. Membership of church organizations: check membership of W.S.C.S., Boy and Girl Scouts, etc.
6. Ask each church member to turn in names of two persons he would like to see won to Christ and His Church.
7. Visitors' Cards: turned in by ushers and church-school teachers.

To Win the Unchurched

You Must Find Your Prospects!

Meet the Challenge of Your Community
Plan Your Religious Census Now

The Religious Census Packet

Each Packet contains sufficient materials to conduct the Religious Census in each size community listed below.

500 population—Packet 1	Price, $ 2.50	2,000 population—Packet 5	Price, $ 9.00
750 population—Packet 2	Price, 3.75	2,500 population—Packet 6	Price, 11.00
1,000 population—Packet 3	Price, 5.00	3,000 population—Packet 7	Price, 13.00
1,500 population—Packet 4	Price, 7.00	4,000 population—Packet 8	Price, 17.00

5,000 population—Packet 9 Price, $21.00

1908 Grand Avenue *Tidings* Nashville 4, Tennessee

Reaching the Inactive Members

By G. Ernest Thomas

An inactive membership develops when the Membership and Evangelism Committee and the Official Board are inactive. Many churches have found an answer to the inactive problem by using the "See You In Church Sunday" plan.

The secret of the "See You In Church Sunday" method is good literature combined with visitation. There is no substitute for the friendly call.

Literature is important because a church membership which is ignorant of what the Church stands for, what the Church believes, and what the Church does becomes an inactive membership. Followers of Jesus who read Christian periodicals, Christian tracts and pamphlets, and Christian books almost always remain active members.

Many churches are using a plan that is new, called a Spiritual Life Mission, as the way to reclaim inactive members. Spiritual Life Missions are a carefully organized preaching and visitation endeavor to reclaim inactive members and to deepen the spiritual life of every member.

The key to a successful Spiritual Life Mission is a trained lay leadership, visiting to recover lost loyalties to Christ and the Church.

Steps in conducting a Spiritual Life Mission are (1) organize committees, (2) set date—early fall or Lenten season, (3) order literature from TIDINGS, (4) secure guest preacher, (5) list prospects to be visited—inactive and indifferent members or the t membership, (6) enlist friendly visit (7) train visitors, using Spiritual L Evangelism Charts, (8) conduct pu services, and (9) secure spiritual commitments in homes and in pu services.

Our goal is the acceptance of, consecration to, the Holy Habits every member of every church.

What are the Holy Habits? They attendance at church, family devoti grace at meals, reading the Bible, sh ing and witnessing.

No church need have an inactive if every year vital preaching a friendly visitation are combined to re people in a Spiritual Life Mission.

To Meet the Spiritual Challenge of Times That Try Men's Souls

Just off the Press!

How to Conduct a Spiritual Life Mission

A practical book of instructions based on long experience in personal work. Written by G. Ernest Thomas, this book is a MUST for all who would meet the challenge of this day. 10c each; 7 for 50c.

Spiritual Life Covenant Card

Provides opportunity for individuals to pledge themselves to a life of Holy Habits and Christian service. 60c per 100.

Spiritual Life Cultivation Agreement

I agree to participate in the Friendly Visitation as part of the Spiritual Life Mission in my Church.

I will endeavor to attend the session or sessions for training planned by my Pastor.

I am willing, after receiving instructions, to make a friendly call upon such persons as may be assigned to me to encourage their interest in the church.

NAME _____ TELEPHONE _____

ADDRESS _____

_____

The card reproduced here is essential to th promotion of an effective Spiritual Li Mission. Measuring 5½x3½ inches, costs 60c per 100.

Spiritual Life Cultivation Card

For visitors to use in recording vital info mation for the Spiritual Life Mission. 6 per 100.

1908 Grand Avenue **TIDINGS** Nashville 4, Tennesse

A Workable Plan To Reactivate The Inactives

by ROBERT BEARDEN

Pastor, Goddard Memorial Methodist Church,
Ft. Smith, Arkansas

Goddard Memorial Methodist Church in Ft. Smith, Arkansas, recently decided to do something about the great group of "problem children" in its membership—the inactives. In a total membership of 1,120 and a resident membership of a little more than 900, there are scores of families whose relation with the church is very nominal. Many of them, in fact, never enter the church at all.

A weekly program of visitation evangelism has been effective in bringing new members into the fellowship of the church. But the great number of members who were lost completely indifferent to the church became a matter of much concern. In order to meet this problem an intensive three-months' visitation campaign was planned. It was decided that the people of the church would be asked to make personal calls in every inactive home to challenge the indifferent for Christ and the Church. It was also proposed to find, if possible, the reason for their lack of interest. On Sunday, October 15, large printed posters appeared in the foyers of the building announcing the visitation campaign as follows:

GODDARD MEMORIAL VISITATION REVIVAL
October 15th to December 25th

WHAT?

Personal visits in home of every inactive, prospective church member, prospective church school member, shut-ins and the sick, new members, and homes with new babies—a total of more than 300 personal calls.

WHO?

You! and other members of Goddard

WHEN?

Now! concluding on January 11 with the Preaching Mission by Bishop Ivan Lee Holt.

WHY?

Because these objects of our visits NEED the personal witness of Christ's Church—for one reason or another.

AND

Because the Scriptures say "The Lord sent them two by two before his face into every city and place and he said unto them 'The harvest indeed is plenteous but the laborers are few'—'He that heareth you heareth me, and he that rejecteth you rejecteth me.'"

WILL YOU DO YOUR PART?

Sign here and from 3 to 6 names of inactives, new members, sick or shut-ins will be sent to you each week.

_____ _____

_____ _____

_____ _____

The campaign was advertised through the parish paper, the church bulletin, and announcements from the pulpit. As soon as the volunteers signed these pledges of service they were sent a packet of six cards, each with the name and address of an inactive family. They were asked to call on these families and write on the card a full account of what they found.

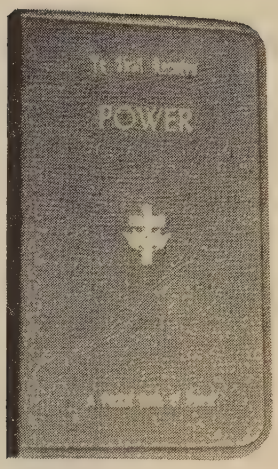
Small printed doorknob cards were provided for the visitors to leave where the family was not home. The cards merely stated that visitors from Goddard Memorial Church had called on them in the interest of the church and urged them to contact the church for any service it might render. When the family was not at home other visitors were sent until they were found. In one instance a family reported finding four cards on their doorknob before the visitors finally found them at home.

This visitation continued for three months. In that time every inactive member of the church and church school was personally contacted. The pastor had information about every home, and many of the cards revealed the reason for the indifference which had been displayed. This information enabled the pastor to understand and serve these people better.

During this three-month period calls were made also on all shut-ins, all sick folks, and all homes where there were new babies. Church school classes and departments reported each Sunday on the number of personal visits, telephone calls, cards, and letters. Each Sunday the pastor recognized the class making the largest number of contacts. In all, 347 personal calls and 247 telephone calls were made and 1,075 cards and letters mailed.

At the close of this intensive effort, Goddard Memorial Church was privileged to have Bishop Ivan Lee Holt for a Preaching Mission, January 11-14. Bishop Holt's stirring messages and warm personal relation with the people of the church were a fitting climax to an intensive and successful evangelistic effort.

NEW



A Pocket Book of Power

By Ralph S. and Robert E. Cushman

Those who have loved the poems of Bishop Ralph S. Cushman (*I Met Him in the Morning, Set Me Afire, Lo*
etc.) and those thousands who have found renewed faith and inspiration in *A Pocket Prayer Book* and *The Pock*
Book of Faith will welcome the publication of a new book in the same format. Here are poems, prayers, quotation
scripture, and a score of the original poems of Bishop Cushman, some of them never before published. Bishop Cus
man has been aided in the selection of the material and the writing of the prayers by his son, Robert E. Cushma

This is a book that is planned and designed for church members. It is planned to offer helpful material that will cha
lenge the church member to use the power that comes to him. It is a book that will be read and re-read. It will
a source of continuing inspiration and of power.

In the vest pocket format of its sister books, this is a beautiful example of the bookmaker's art. Bound in deep maroo
imitation leather and stamped in gold. Three copies $1.00.

35

The Cushman Trilogy

A Pocket Prayer Book

This well-loved book of prayer and inspiration has won its way into the hearts of thousands of Christians, many of whom make it a habit to carry a copy with them always, not only for themselves, but also to always have one available to pass on to others. 35c

A Pocket Book of Power

Newest book in the vest-pocket series is this lovely and helpful publication which promises to equal its two predecessors in popularity and usefulness. It is built around the promise: "Ye Shall Receive Power" and is planned especially for church members. 35c

The Pocket Book of Faith

Emphasizing faith, this vest-pocket book has been especially popular with young people and youth. It has been a favorite gift for men and women in the service. Men and women have turned to it repeatedly in times of trial and difficulty. 35c

All Three for $1.00

1908 Grand Avenue THE UPPER ROOM Nashville 4, Ten

SUPPLEMENT TO SHEPHERDS

SEPTEMBER, 1951

Survey Shows Church Growth

erican church membership since has increased at a rate nearly e that of the country's population h, according to a survey made by lational Council of Churches.

sults of the survey showed that en 1926 and 1949 church mem- ip went up 51.5 per cent, while opulation grew by an estimated 30 nt. The survey tabulated the mem- ip of 54 religious bodies, all with than 50,000 members. These s account for 97 per cent of ican church membership. Protes- groups during the 23-year period l 16,954,322 members for a 56 nt growth. Roman Catholics added ,305 for a 48.4 per cent increase, Jewish congregations 918,758 for 5 per cent gain.

tal membership of the tabulated ous bodies, which include two odox Churches, rose from 53,230,- n 1926 to 80,682,575 in 1949, the y reported.

Laymen Win 244

at laymen can do successful evan- ic work was again confirmed at Church, Beaumont, Texas, in ary, when more than 100 of them d for four nights in over 400 homes ecured 244 commitments to Christ. e pastor, Homer T. Fort, assisted e neighboring pastors, trained five s of visitors who worked as 50 s with 900 prospects. Ministers aided in the instruction were N. A. ner, North End Church; Leroy ams, Woodville; Elroy Reed, tze; Harry Holmes, Winne-Sto- and F. D. Dawson, Jr., Groves.

"Zero Churches"

a newsletter to his men, H. L. s, superintendent of the New ans District of the Louisiana Con- ce, refers to those churches which received no new members on pro- n of faith as "zero churches."

Used Picture Sermons

Granville M. Calhoun, retired minister serving The Methodist Church at Plainfield, Wisconsin, has made good use of sermon series during his busy pastorate in this town of 700 population. One of his most effective series was recently based upon great religious masterpieces. Displaying reproductions of great paintings where the congregation could study them while he talked, Mr. Calhoun preached upon themes appropriate to the various pictures.

Used in the series were such paintings as Hans Lietzmann's "Thomas," Holman Hunt's "Light of the World," Alfred Soord's "The Lost Sheep," L'Hermitte's "Christ Among the Lowly," and similar works of art. Subjects which he emphasized included such themes as "From Doubt to Faith," "Life's Choicest Guest," "The Lost Sheep," and "Achieving Better Homes."

Approved Evangelist Has Successful Year

W. B. Mundy, of Lakeland, Florida, who was appointed an approved evangelist of The Methodist Church at the 1950 meeting of the Florida Conference, has conducted 22 evangelistic meetings in Florida, Kansas, and Virginia during the past year.

As a result of these meetings, 143 persons united with The Methodist Church—92 on profession of faith and 41 by letter of transfer. More than 2,000 members reconsecrated their lives to Christ at the services.

Mr. Mundy reports amazing results from Visitation Evangelism which he led in connection with the revivals. With various pastors, he has visited in over 800 homes in the interest of Christ and His Church.

Mr. Mundy has also been active in work with children and young people.

EVANGELISTIC ENGAGEMENTS

Lawrence L. Lacour
Approved Evangelist
Box 963, Des Moines, Iowa

Poplar Bluff, Missouri ..... July 15-August 12
Creston District Institute, Indianola, Iowa ..... August 13-18
North Iowa Week of Evangelism, Clear Lake, Iowa August 26-Sept. 2
Indiana School of the Prophets, Purdue University, West Lafayette, Indiana ..... September 3-7
First Methodist Church, Shenandoah, Iowa ..... September 16-Oct. 7
Fourth Avenue Methodist Church, Louisville, Ky. ..... October 14-28
First Methodist Church, Washington, Iowa ..... November 4-25
First Methodist Church, Jefferson, Iowa ..... November 27-Dec. 16

Joseph Brookshire
Approved Evangelist
Box 431, Lexington, Kentucky

Union Revival, City Auditorium, Smith Center, Kansas ..... September 2-16
Union Revival, Armory, Princeton, Indiana ..... September 23-Oct. 7
Union Revival, First Methodist, Bradford, Pennsylvania ..... October 14-28
Union Revival, First Presbyterian, Tyrone, Pennsylvania ..... November 4-18
Stevens Memorial Methodist, Harrisburg, Pennsylvania ..... November 25-December 9

BETHANY
[illegible]

New Departments

Through a series of consolidations aimed at more closely integrating its work the General Board of Evangelism has established two new departments.

The Department of United Evangelistic Missions and Methods, under the direction of Harry L. Williams, will have charge of field work in six areas: United Evangelistic Missions, Personal and Visitation Evangelism, Pulpit Evangelism, Public Evangelism, Youth Evangelism, and Community Surveys. Field workers attached to the department will assist the director in providing effective programs in these phases of evangelism.

Harry L. Williams

This department will provide local churches with opportunities to participate in city-wide, county-wide, subdistrict, Conference, or Area United Evangelistic Missions.

The second new department, headed by C. Lloyd Daugherty, Jr., is that of Local Church Evangelism. It is the purpose of this department to assist local churches which desire special evangelistic guidance and service.

C. L. Daugherty, Jr.

Specifically, this department will help to prepare the church spiritually and organizationally for all kinds of evangelism. Toward this end it will help to secure guest leaders whose characteristics and experience commend them for various types of evangelism. Such leaders will be obtained for a stipulated amount, or for an offering which is satisfactory both to the leader and to the church.

Important in the work of the Department of Local Church Evangelism will be a "follow-through program" of assimilation and spiritual life as recommended by the Department of Spiritual Life.

Why We Need Evangelism Today

J. Edgar Hoover, Director of the Federal Bureau of Investigation, said recently that crime reached a new high last year, with youth again figuring prominently on the nation's police blotters.

Mr. Hoover made public uniform crime reports from 1950, showing that 1,790,030 major crimes were committed last year—one every 18 seconds.

This was an increase of 1.5 per cent over 1949. All types of offenses increased, except robbery, which declined 10 per cent.

Youth again played a predominant part. Persons under 21 years of age figured in 28.9 per cent of the robberies, burglaries, larcenies, auto thefts, embezzlements, frauds, forgeries, counterfeitings, receivings of stolen property, and arsons.

Mr. Hoover said the "predominant" age of persons arrested was 21, and that this age group showed an increase of arrests of 7 per cent over 1941. The greatest increase was a 42 per cent rise in offenses against persons.

Other highlights of the report:

1. During an average day in 1950, 1,129 places were burglarized; 301 persons were feloniously killed or assaulted; 146 persons were robbed; 2,861 other thefts occurred; and 468 cars were stolen.

2. Every five minutes there was murder, manslaughter, rape, or assault to kill.

3. Crime in urban areas remained virtually unchanged from 1949, while crime increased slightly more than 4 per cent in rural areas.

4. Increases in rural crimes were: aggravated assaults, up 7 per cent; burglaries, up 7 per cent; larcenies, up 4 per cent; rape, up 4 per cent; and negligent manslaughter, up 3 per cent.

5. In urban areas, the increases were: in negligent manslaughter, 15 per cent; murder, 2 per cent; aggravated assault, 1 per cent; auto thefts, 6 per cent; and larcenies, just under 1 per cent.

Hoover said more persons were arrested and fingerprinted—a total of 793,691—than in any other year.

(A United Press release in *The New York Times*, April 12, 1951.)

East Natick Church Adds 45 Members

The United Methodist Church of East Natick, Massachusetts, recently added 45 persons to the membership of the church as the climax to a program of pastoral visitation. The pastor, Ronald A. Mosley, confirmed 16 young people from a preparatory membership class.

Of the 29 adults received, 10 were on profession of faith, six on reaffirmation of faith, and 13 on transfer.

A total of 50 new members has been received into the East Natick church in one year, increasing the active membership by 25 per cent.

Mission Pays Off

The Pittsburgh Annual Conference had 4,000 more accessions in 1951 than it did in 1950, according to figures received by the office of C. Lloyd Daugherty, Jr. Bishop Lloyd C. Wicke and the Conference Cabinet attribute this increase to the United Evangelistic Mission conducted in February.

Shown here are Ronald A. Mosley, pastor of United Methodist Church, East Natick, Massachusetts, and the group of persons recently added to the membership of his church.

Posterity Established

'he children of thy servants shall nue, and their posterity shall be lished before thee." These words ie psalmist tell the story of Peter zbach, Sr., oldest member of the an Falls (New York) Methodist ch.

1868, Casper Klotzbach, his er, set sail for America with his ly. One of the strongest motives emigrating to this land was the er's desire for his sons to escape enforced military conscription of sia. Once here, he settled in the an Falls vicinity. Peter, who was 11 years of age, grew up in this e. Subsequently he married Anna agenhauf. They established a Chris- home and reared a family of eight, n of whom have remained as resi- s of this same community.

t first Mr. Klotzbach was affiliated the German Evangelical Church ie community. Later, however, when congregation of that church ndled to such a degree that it was ed to close, he and his family united the Methodist church and became ntegral part of it.

r. Klotzbach has 50 direct descend- in this one church. They serve as isters, lay leaders, local preachers, icians, church school superintend- , and teachers. His son John, now ased, became a minister. Another Peter, Jr., is a successful farmer. also serves as pastor of a union ch in the nearby village of Pem- e.

ow 93 years of age, Mr. Klotzbach retained his faculties to a remark- degree and is a faithful attendant oth the church school and the regu- worship services, Henry J. Marquis, or of the Indian Falls Church, rts.

100% District

. O. Chambers, Superintendent, erson District, Anderson, South olina, writes that, due to an error in piling statistics, his District was not d 100% in the "No Barren rges" list published in the May, 1, issue of *Shepherds*.

wo charges which were listed in the ference Records as barren actually ived members on profession of h, Superintendent Chambers is py to report. Thus, Anderson Dis- merits a 100% rating.

The Klotzbach family (see story at left).

The "Right Ring"

Warren C. McIntyre, general evangelist of the Southern California Conference, recently wrote *Shepherds* a note of hearty commendation concerning Elmer T. Clark's fine essay, "The Evangelistic Spirit of Early American Methodism," which appeared as the lead article in the June issue. "It has the right ring in it," declares Mr. McIntyre, "and is a very good representation of early Methodism."

Dr. Clark, the well-known editor of *World Outlook*, is author of a new volume entitled, *The Warm Heart of Wesley*, published by the Association of Methodist Historical Societies.

Likes Article on Altar Call

Julius J. Webb, pastor, Industry Methodist Church, Industry, Illinois, writing to *Shepherds* concerning the article entitled "How to Give an Altar Call" (March issue), says in part:

"I believe this article is one of the best you have carried for some time in regard to evangelism for soul-winning. . . . Church membership is good, as you pointed out in your article, but a personal commitment to Christ is essential before church membership. . . . I want to say 'thank God for your stand,' and may He richly bless you for your fine spirit in maintaining that Methodism should find the altar as a means of grace, through Christ our Lord."

In the event you did not read this article, or are interested in calling it to the attention of your friends, you will find it on pages 28 and 29 of March *Shepherds*.

Revival Brings 24 Accessions

The Methodist Church of Elizabethtown, Kentucky, has received 24 new members as a result of a recent 10-day revival held at the courthouse. H. C. Ogles, pastor of the church, preached at the meetings and Mr. and Mrs. Curt Davis, of Indianapolis, were in charge of the music.

There have been 133 additions to the church during the present conference year, which will end in September.

Emphasis on Christian Homes

John B. Oman, pastor, First Methodist Church, Trenton, New Jersey, conducted a "School of Marriage and Christian Home-Making" on Sunday evenings at the church from April 8-May 27. Emphasizing the role of religion in marital adjustments, Dr. Oman discussed the problems of courtship, marriage, and family life by using the following themes: "How to Pick a Mate," "How to Be Happily Married," "How to Be a Good Mother," "How to Give Your Children the Best," and "How to Be a Great Grandparent." Each night a "Friendly Hour" film rounded out the emphasis of the evening.

Church Bulletins Wanted

To provide a wider source of information concerning significant local news to be included in the *Shepherds* supplement, "Evangelism in Action," pastors are invited to send copies of their regular church bulletins and parish papers to the editors. Simply address your materials to *Shepherds*, 1908 Grand Avenue, Nashville 4, Tennessee.

L. H. Walker Joins General Board Staff

Leroy H. Walker, former pastor of Tibbetts Methodist Church, Seattle, Washington, has joined the staff of the General Board of Evangelism, where he is associated with Harry L. Williams, Director of the Department of United Evangelistic Missions.

L. H. Walker

Born in Enid, Oklahoma, Mr. Walker received his Bachelor of Arts degree from Willamette University, Salem, Oregon, in 1925. He took his seminary training at Kimball School of Theology, receiving his Bachelor of Divinity degree in 1927.

Mr. Walker became a member of the Oregon Conference in 1926, and since that time has also served in the Idaho and Pacific Northwest Conferences.

He comes to the Board of Evangelism highly qualified through a background of long experience in personal and visitation evangelism. He has taught visitation evangelism in many cities in the Pacific Coast and Rocky Mountain sections. At Nampa, Idaho, he received 438 into the church in six years, an increase in active membership of more than 60 per cent. In one year at Pocatello, Idaho, 138 new church members were received.

For nine years Mr. Walker was chairman of the Conference Relations Committee of the Idaho Conference. He has also served as District Missionary Secretary and as Secretary of the Idaho Conference Board of Missions and Church Extension.

Mr. Walker is a contributor to several religious periodicals and for 11 years has written a newspaper column, "Sagebrush Sermonettes."

Mr. Walker's wife and youngest son, Lyle, will reside with him in Nashville. His two older sons, James W., honor graduate in pharmacy from Idaho State College, and Robert L., journalism student at the University of Washington, will remain in Washington.

Connecticut City Plans Three-phase Evangelism

Waterbury, Connecticut, under the leadership of Charles Brainard Hart, the newly-elected president of its Council of Churches, will make 1952 its "Year of Evangelism."

The Department of Evangelism of the National Council of Churches will assist in this program, the first of its kind in a New England city.

Three phases will characterize this full-scale integrated effort: an interdenominational teaching mission in January, a campaign of visitation evangelism in the early fall, and a preaching mission in December.

Mr. Hart is a minister of the First Methodist Church. He has headed the Waterbury Council's committee on Evangelism.

Exceptional Prayer Meeting

Main Street Methodist Church, New Albany, Indiana, reports that attendance at its prayer meetings consistently averages 200. J. Lemuel Johnson, pastor, states that he has "no cut and dried" method of promoting these meetings and that no two of them are alike. He leads most of the services himself, but about once a month he requests "some of our own folk to conduct the service."

Recently the meetings have been opened at 7:30 P.M. with individuals gathering around the altar for silent prayer. The lights are extinguished, the organ plays softly, and those who so desire kneel together in solemn supplication. The effectiveness of this procedure is apparent in one woman's statement that "these fifteen-minute prayer periods make you feel there is a God."

The children of the church are encouraged to participate in the service through the recitation of memory verses. Four laymen alternate monthly in leading the congregational singing, and two others have charge of the special musical numbers.

The pastor delivers a brief but "strongly evangelistic" message, following which he extends an altar call. Usually a period of testimony is provided before or after the meditation.

The spiritual vitality reflected by such a successful prayer meeting program is likewise apparent in other achievements of this active church. The Sunday school has more than doubled in the past four years. The sanctuary is crowded morning and evening for Sunday services.

Main Street Church lists 102 persons as tithers, Dr. Johnson reports.

Seminary Promotes Evangelistic Mission

The Asbury Theological Seminary, a non-denominational institution which sends a large number of Methodist ministers and missionaries out into the field each year, gave its entire schedule to the school of evangelism and a United Evangelistic Mission, April 14-22.

During the week a total of 357 persons professed faith in Christ for the first time, 66 reaffirmed their faith, and 72 were received by transfer of membership. A total of 39,836 persons attended the evangelistic preaching services.

W. D. Turkington, dean of the Seminary, writes: "Our student body received some insight into the possibilities of visitation evangelism which they will carry with them throughout their ministry. We have more than 200 Methodist young men training for the Methodist ministry here. There is no way of computing the great value that will be carried out into our Methodism through these young men because of this successful crusade. Our prayer is that God shall so move upon Methodism that there shall be reborn a spirit of evangelism such as our great Church knew in its early days."

Jurisdictional Board Praises *Shepherds*

Meeting at Little Rock, Arkansas, April 4, 1951, the South Central Jurisdictional Board of Evangelism adopted the following resolution:

"We extend our appreciation to the General Board for the many printed helps which are made available to pastors and Conference Secretaries, especially 'Shepherds' with its wealth of suggestions and inspiration. . . .

"It was noted that in pending recommendations to the General Conference regarding literature from the Boards, nothing should be done to lessen the present high value to the church of the magazine 'Shepherds,' which is the only direct communication of the General Board with the local pastors and leaders."

Correction

A compilation of statistics published in *Shepherds*, June, 1951, listed the charge at Huntington, West Virginia, I. E. Cregger, pastor, as having received 186 members on confession of faith during 1950. The number should have been 112.

Can Prayer Change the Church?

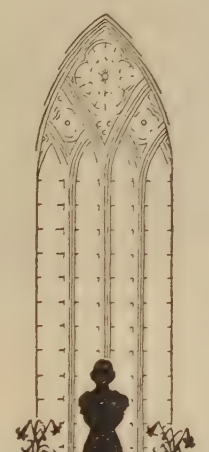
By Bishop Marshall R. Reed, Detroit Area

cently a nationally-read periodical published a series rticles on great American churches. The 12 selected tudy were chosen by a poll of ministers. A description ese great churches, both urban and rural, followed much the same pattern. They were churches with memberships, with an able and usually famous min- and with an efficient program of counseling and ce. This series lifts the speculation as to what con- es a great church. The analysis of these so-called churches reveals that ecclesiastically we worship the rican god of success.

my episcopal visitation, not long ago, I was reminded is series of articles. I worshiped in one of our churches probably would not have been given such recognition in a similar poll within the Methodist conference. as I observed what was taking place there, it became nt that this congregation is doing from week to week which a church is in the world to do.

he matter was called to my attention first by a report e church bulletin for the day to the effect that there been an attendance of 94 at the prayer meeting on the eding Wednesday. Being interested in this unusual dance, I inquired as to the size of the church and was they have 185 members. This meant that the valent of 50 per cent of the membership was in week prayer service.

many of our churches, prayer meeting is only mory. In other churches, it is a relic of former which, for sentimental reasons, is still main- ed even at a dying rate. In this church, so y members have to work at night that a prayer ice is held in the forenoon for those who can- attend in the evening. In both sessions, the valent of one-half of the membership came ther to pray. I discovered several amazing cts of this church's life, and then I wondered t the connection between these evidences of tual vitality and the number at services.



here were seven things that impressed me, the of which was *the spirit that permeated the ice of worship.* A visiting worshiper soon can ct whether the members of a Sunday morning regation dwell in brotherly love and whether ot they follow their minister. This service ed to be charged with spiritual power as enced by the fervor with which the hymns were sung the Lord's Prayer offered, and by the radiance on the s of the people.

he attendance was impressive. This church with a bership of 185 had 218 in church. This attendance was valent to 118 per cent of the membership. For 25 years ve preached in churches where the attendance on Sun- morning was equivalent to not more than one-third of reported membership. This was also the figure revealed survey on Protestant Church attendance as made a years ago by the Federal Council of Churches.

he Sunday school record board indicated an enrollment 75. On this Sunday there were 250 present, or *a 90 cent attendance.* One of the Conferences in our Area last year reported an average attendance of its total enrollment as being 50 per cent and the other reported 60 per cent. This church school has been running a bus to a new urban community to transport children to the Sunday school. Within a week from the time an announcement was made for the need of a larger bus, it was provided.

This leads to a comment upon *the number of young people there were in the church worship service.* The bishop visits some smaller churches and some larger ones, and wonders where the youth are. They were here in relatively large numbers, in the choir, in the congregation and all around the church. In recent years three of their young men have gone into the ministry, five are now in preparation for it, and several other young people have gone into other Christian vocations. It is not a long-faced religion to which these young people are exposed. When they go to their rollerskating parties, the minister and his wife go with them.

This church is missionary-minded. When the district superintendent announced that if their district were to raise their share to build the church in Temuco, Chile, it would require 35 cents a member, the minister assured him it would be paid promptly. His wife told me their people were interested also in rebuilding a church in Germany and had sent another 500 dollars for that purpose the preceding week.

The minister said that he has tried through the years *to exalt the stewardship idea.* I knew how well he had succeeded when he showed me his personal record book of their church finances. Get ready now for an amazing fact: Their per capita giving for all purposes last year was $92.32. You will realize how phenomenal this is when you know that the per capita giving for all causes reported last year was $35.99 for one of our conferences and $41.14 for the other.

When I asked the district superintendent what he believed to be the major emphasis in this church, he replied that he thought *it was evangelism.* He said that the people were even looking for the unsaved and trying to bring them into a vital fellowship with Christ. Moreover, prospective members must prove their Christian sincerity and their purpose to stand loyally by the Church.

Is there among these seven noticeable characteristics anything that ought not to be found in any and in every Methodist church? What church ought not to be concerned about the unsaved, both in its own community and around the world? Why should not the attendance at Sunday morning worship be larger than the membership? What minister would not like to have a real stewardship church? Let it be said again that every one of these seven features should be found in any vigorous Methodist church.

We now return to our original question: Is there any connection between having half of the membership in prayer meeting and a church that is spiritually alive?

We have been taught that prayer changes things. It might revitalize a church. It would be worth trying.

(Reprinted by permission from *The Michigan Advocate.*)

Evangelism in Influence, Too

WHEN you win a friend for the church you make possible the establishment of the Kingdom in the life of that person.

When you win a leader of men who has wide influence over men and movements, you make it possible for the Kingdom to be established in a much wider area.

Thus it becomes an item of strategy for men who work with churches in rural areas to become well acquainted with leaders in county and federal agricultural agencies.

Some time ago a minister of a certain denomination was recommended for an honor of high recognition. This honor would have brought him, and his work, much favorable publicity, including a scholarship to a summer school for ministers of town and country churches.

In order to verify the recommendation, a letter was written to one of the agricultural agencies in his local county seat. The answer was something like this:

"The minister's own members say that he has only two interests. He likes to preach and he loves to fish. He is not acquainted with any of the men who are working in the field of agriculture, and to our certain knowledge he does not seem to know whether or not there is an agricultural program for his county. His own members say he is not worthy of the recognition or the honor."

Contrast this relationship with that of an outstandingly successful rural minister who wanted to do something of great significance for the 10 rural churches he serves in one isolated rural county.

Four years ago he made friends with the agricultural people in the county. He began attending their meetings and had them speak for him at his special rural church programs.

Changing over from row crops to grassland farming was an item of great importance in his county, and he knew some of his farmers ought to be conducted on a pasture tour of some farms that had gone through the change-over. So, after an all-day-dinner-on-the-ground preaching service, he arranged a late afternoon worship service titled:

"Looking unto the Fields . . ."

"Let us with thanksgiving, look at some of the wonderful things that God has made possible through man's ability and cooperation."

Of course the agricultural leaders were the ones who conducted the pasture tour and their explanation was a part of the afternoon worship service.

this were an item of fiction, you
l expect the climax to be that he
the men for the church and they
ne stewards and church school of-
and teachers.
at is exactly what has happened.
also why the names of the min-
and the men are not given in this
.
excellent opportunity for a wor-
service in your church and com-
ty is afforded in the forthcoming
est season. Food will be increas-
important as this hot and cold
continues.
rban people who are concerned
t the high price of food ought to
eminded of the great cost in time,
t, labor, and uncertainty with which
food is provided. Rural and urban
le alike ought to be constantly re-
led of man's dependence upon God
food as well as faith.
ou have plenty of time, beginning
t now, to plan for a Thanksgiving
Harvest Festival program for your
ch. You can make of it a service of
ship, of thanksgiving, of recogni-
, and of appreciation.
f you were a farmer who had never
me a part of the life of the com-
ity church, would you not think it
sant to be invited to be an honor
t at the community church when a
rest festival was conducted?
ne of the tried rules of salesman-
—and of good evangelism—is to open the interview on grounds of common interest. How better can we appeal to a farmer than on the grounds that he is a successful farmer and a worthy citizen of the community?

Try that approach for a while and see if it will not work much better than your condemning him for being a sinner and non-Christian!

There is a service of worship in the *Book of Worship* entitled, "An Order of Thanksgiving for Harvest, Land, and Liberty," which gives you the outline for a harvest festival program.

Of course, you will need to have the idea, the plan of the program, and all the details approved by your official board and to have all the committees appointed for the planning and promotion of the program. You will need (1) a Program Committee; (2) Arrangements Committee; (3) Publicity Committee; (4) Invitation Committee, etc. Your Arrangements Committee will decide whether to make this Harvest Festival service a service of recognition for fruits of your Lord's Acre program, to decorate the church with leaves of the field, to have a harvest supper afterwards, etc. Then it will work in close cooperation with the Program Committee and the Publicity Committee. Of course you will want the Invitation Committee to invite all the farmers of the community, the 4-H Club groups, and the FFA and the FHA groups, as well as the agricultural agency people and the organized farm groups in the community, such as the Home Demonstration Club, the Farm Bureau, the Grange, etc.

If you begin now to think, and plan, and talk about a program of this type, you may find it a topic of great interest, not only within the family of your church, but in the family of the larger community as well.

Evangelism does not consist entirely of winning people to church in public mass meetings and in visitation evangelism programs. It also means planting the seeds of interest in the lives of men and women and giving the gospel time to grow and develop in their lives. The harvest to come will be one in which the Kingdom of God has a share.

Another Harvest Festival program now available is titled "The Promise of Life." Written by James W. Sells, it may be ordered from

Rural Church Department,
Southeastern Jurisdictional Council
The Methodist Church,
406 Wesley Memorial Building
Atlanta 3, Georgia.

Sample copies will be sent free upon your request, or, you may order them at the price of 100 for $1.00.

And Now — *In Each Church*

Shepherds to the Chairman of the Committee on Membership and Evangelism

To help accomplish the greatest goal that any Church has ever set for itself, the General Conference goal of 600,000 on profession of faith in 1952, beginning with the October issue, *Shepherds* will be sent free to each chairman of the Committee on Membership and Evangelism in the local church whose name and address are obtainable.

DISTRICT SUPERINTENDENTS are requested to give these names and addresses for all such chairmen in their districts to the District Secretaries of Evangelism.

DISTRICT SECRETARIES OF EVANGELISM should keep a copy of these names and addresses for their own use and forward two copies to their Conference Secretaries of Evangelism.

CONFERENCE SECRETARIES OF EVANGELISM will then keep a copy to promote their Conference program of evangelism and forward a copy immediately to *Shepherds,* attention, Mr. John G. Walton, Director of Promotion, 1908 Grand Ave., Nashville 4, Tennessee.

This should be done right away. These names and addresses should be reported by districts, and arranged alphabetically in the districts by charges, just as the pastoral appointments are arranged alphabetically by charges.

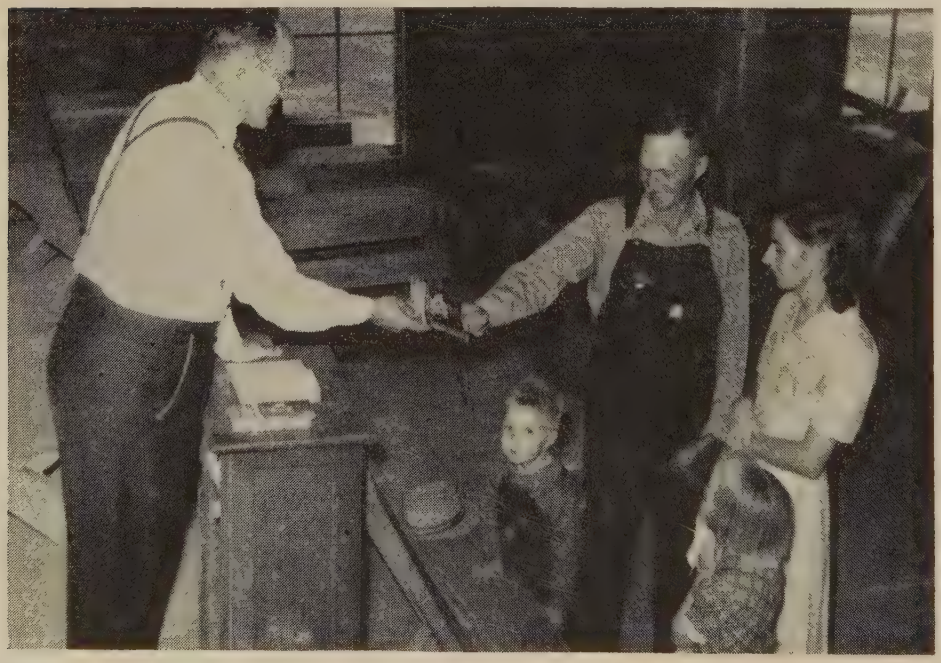
The Upper Room

In the Dale Hollow Larger Parish

In the April 11 issue of *The Christian Century* appeared an article entitled, "Together in Dale Hollow." It described the Dale Hollow Larger Parish in the mountains of Tennessee. This is one of the areas where, like TVA, the Army Corps of Engineers has built one of its great lakes. Many of the people living in the parish were removed from their homes by this modern development. The Larger Parish covers a 200-square-mile area, including parts of Overton and Pickett counties. There are 17 churches involved; and the Disciples of Christ, Methodists, and Presbyterians, U.S.A. are united in the project.

Three of these churches constitute the Methodist Dale Hollow Parish, where the pastor is the Reverend Vernon Bradley. The Dale Hollow Lake Dam was built in 1943, and the Methodist circuit has been involved in the project for the last six years. There are three churches with 253 members. The pastor is responsible for 175 families within the church and outside it.

The parish is located in typical mountain country. The lake, the mountains, and the valleys are lovely and should lead men and women to lift up their eyes unto the hills from whence cometh their help. But the going of the churches has been hard. There has been some resentment on the part of the people to the innovations. However, gadgets are becoming the order of the day. Most of the homes have put in electricity, or are putting it in, and along with electricity come many modern inventions.



Above: At Smith's Chapel in Dale Hollow Larger Parish, a family dedicate themselves to daily devotions. The pastor, Vernon Bradley, gives them copies of *The Upper Room*. At top of page, another Dale Hollow Parish family observe the family altar in their home.

Recently, Mr. Bradley has attempted to stress the need of family devotions in the homes. He had set a goal for the parish; namely, to put THE UPPER ROOM in all the homes to be used along with the Bible by the family in their devotions. Mr. Bradley presented this matter in each of three churches. In two of the congregations every family present agreed to begin family devotions. These were people who had not been using any devotional materials.

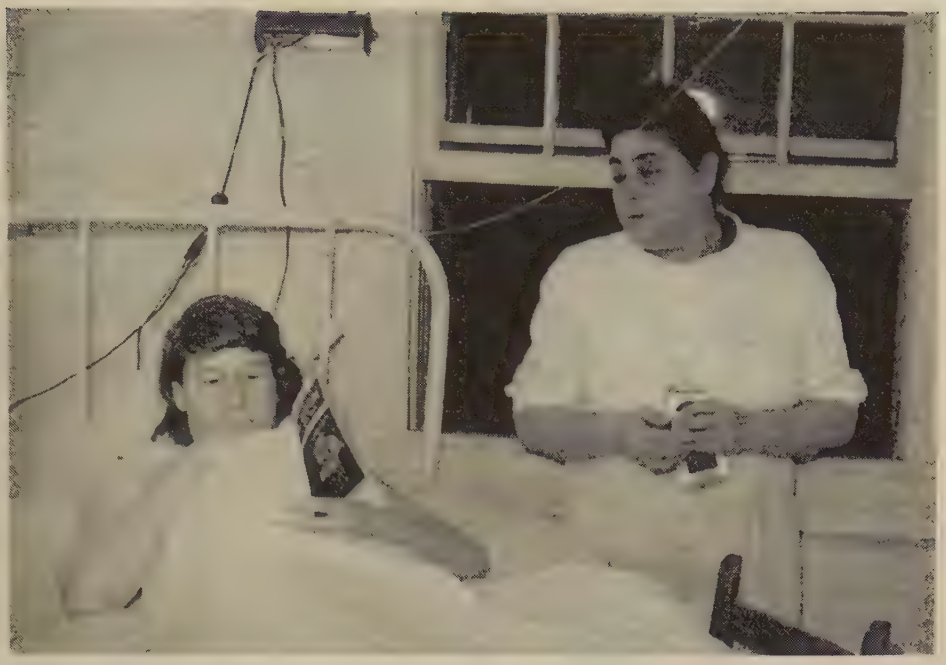
In order to get the idea started, the pastor put on a demonstration in the churches and in the homes. The pictures accompanying this article show two families which have begun family devotions. One is being dedicated at the church altar and the other is observing the family altar in the home itself.

Miss Connie Russell, a Methodist and a graduate of Scarritt College, is supported by the Presbyterian Church

.A. in her work as deaconess of Larger Parish. Her contribution to work of the churches and to social vice in the community is bearing it.

One of the projects carried on by the ger Parish is the tubercular hospital. E Upper Room is used in this hos- al and the picture on this page shows of the patients. Mrs. Sergei Popov, doctor at the bedside, is a full- ged physician. She and her husband displaced persons and she spent e as a forced laborer under the zis in Germany. Before that she was practicing physician in Czecho- vakia, with special training in the atment of tuberculars. Doctor Popov licensed to practice medicine in eral countries in Europe, but as yet has not been licensed to practice in erica. Her husband helps in the intenance of the building.

The Upper Room is an integral part our work in the Dale Hollow Parish.



Dr. Popov cares for a patient in the Alpine Tubercular Hospital, a joint project of three denominations in Dale Hollow Larger Parish—Disciples, Presbyterians, and Methodists.

ight: Miss Connie Russell, Deaconess, con- utes greatly to the church work of The ger Parish.

ower left: The pastor, Vernon Bradley (at t, second row from top), and congregation Smith's Chapel.

ower right: The congregation of Taylor's ssroads Church, also in Dale Hollow Larger ish.

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TIDINGS
1908 Grand Ave.
Nashville 4, Tenn.

I Believe In The Church

A Personal Creed, by Gordon Pratt Baker

I believe in the Church because of the heritage which she has brought me. From her high spire two thousand years of Christian history tell me with silent eloquence the story of her Cross, while in her deep-throated organ's roll I can hear the earthquake which freed her risen Master from His tomb. In her sacred Book I possess the inspiration of her God-trusted people. In her pulpit I have evidence of her Incarnate Word. In her creeds I join the communion of her saints who defied every persecution which sought to crush her; and in her prayers I have ready access to their courageous pilgrimage. In her hymns I share the experiences of men and women who lived for her, fought for her, sacrificed for her, and died for her, loyal to her holy cause even to the end. And in her sacraments I meet the full and final blessing of her love.

I believe in the Church because of the happiness which she has brought me. From my earliest days she has surrounded me with friends who so eagerly believed the best about me that I determined there and then to be better than I was. All my life she has given me opportunities to serve those who are less fortunate than I. She has trusted me with holy things in full confidence that I would not forget that they were holy; and when I have used them wisely she has been lavish with her praise. While she has not been ignorant of my weakness, she has been interested in my strength, and so she has imposed upon me responsibilities in proportion to my changing years. And, as I have tried to be true to her trust, she has taught me the meaning of gratitude. In her service I have shared the creative joy of redemption.

I believe in the Church because of the hope which she has brought me. Nowhere have I found greater courage than that which she has given me in her promise of a heavenly home where, in the smiling presence of the Father, I shall share again the happy laughter of those whom I have loved long since and lost a while.

"See You In Church"

LONGVIEW GOES TO CHURCH

By Leon C. Matthis, Pastor
The Methodist Church
Greggton, Texas

A simultaneous "See You In Church ınday" campaign was new to all of us. included Southern Baptists, Presby- rians, U.S., Cumberland Presbyte- ans, Assemblies of God, Christian, ıristian Missionary Alliance, Church the Nazarene, Lutherans, Episco- alians, and Methodists. Although any of the participating ministers had ken part in cooperative efforts before, one had seen it tried on the same scale. he Longview-Greggton Area "See You ı Church Sunday" campaign included 2 churches representing 10 denomina- ons.

Longview, Texas, is a city of 25,000 ersons. Greggton has 5,000. The Long- ew Ministerial Alliance includes min- ters of outlying Greggton as well as ıose of the city of Longview.

Initial Steps

There had been "small talk" among embers of the Alliance for some time bout the need for closer cooperation ı the matter of church and Sunday hool attendance. In October, 1950, ne of the Methodist ministers sent up trial balloon in the form of a proposal ıat the Alliance sponsor such a cam- aign and that it be based upon litera- ıre which could be secured from TID- NGS.

There seemed to be enough interest anifest to explore possibilities further. was asked to secure sample materials, hich I obtained from TIDINGS for very preacher.

Organizational Meeting

When the literature arrived the presi- ent of the Alliance, a Lutheran min- ter, set a date for a special called eeting. Ten days prior to the meeting ate, and again on the day before, the ewspaper ran an article stating that ne meeting would take place. Five days efore the meeting date, special delivery tters were sent to all pastors, urging em to attend and assuring them that eir presence would not necessarily constitute an endorsement of the plan. On the morning of the meeting, some of the ministers who had been irregular in their attendance at ministerial meet- ings were called by telephone. There was a good response.

At the meeting the ministers voted their unanimous approval of the plan and their intention to cooperate, subject to the approval of their several official boards. The campaign was to run for two months, beginning February 1 and ending on Easter Sunday, March 25. I was asked to lead the effort. I selected four other pastors—Baptist, Presby- terian, Lutheran, and Nazarene—to serve with me as the Steering Commit- tee. Order blanks were distributed at the close of the meeting so each pastor could order his own material.

The Schedule

The Steering Committee, in a series of early morning breakfast meetings, worked out the rest of the details of the program. The following schedule was decided upon and observed:

1) Thursday, February 1, was "Opening Day." That day 500 "See You In Church Sunday" posters were distributed to all local business and professional places and displayed in a prominent place. Each distributor was responsible for a certain designated area.

2) Sunday, February 4, was "Open- ing Sunday." Pastors preached on church and Sunday school attendance and loyalty to all departments of the church. Car window stickers and other forms of literature were distributed in all church meetings throughout the day.

3) Sunday, March 11, was "100 per cent Day." A mighty effort was made to get everyone in the Longview-Greggton Area to attend all activities of some church both morning and evening.

4) Sunday, March 18, was "Mem- bership Day." On this day everyone in the area was urged to "Be a Mem- ber Where You Are."

The Churches of Greggton
Invite You
See You IN CHURCH Sunday
THIS IS GOD'S HOUR
AS WE APPROACH EASTER WE ARE REMINDED AGAIN THAT THE CRUCIFIED AND RISEN SAVIOR IS THE ONLY ANSWER TO THE NEEDS OF THIS WORLD AND EACH INDIVIDUAL. THE CHURCHES OF GREGGTON ARE JOINING WITH OTHER CHURCHES IN THE LONGVIEW AREA IN A SIMULTANEOUS "SEE YOU IN CHURCH SUNDAY" EFFORT WHICH WILL CONTINUE THROUGH EASTER.
Note These Two Special Days:
MARCH 11
100% Day
On This Day we are attempting to get everyone in Greggton in Church and Sunday School all day somewhere
MARCH 18
Membership Day
On this day we hope that every- one in the Greggton Area will become a member of a Greggton Church
Your Church is calling you in the name of the Lord she serves. Let your answer be.....
SEE YOU IN CHURCH SUNDAY
See You IN CHURCH Sunday
Cooperating Churches:
Central Baptist Church
First Baptist Church
First Christian Church
The Methodist Church
Pine Tree Cumberland Presbyterian Church

Above is a reduction of the poster used in Greggton, Texas, during the Longview-Greggton Area "See You In Church Sunday" campaign.

Our strategy was to seek for a gradual increase in attendance in all activities of the church through Febru- ary, and strive for two big special days in March, in the expectation that the last Sunday—Easter Sunday—would carry itself. Our approach proved to be the correct one.

The plan provided for each church to order and pay for whatever portion of the supplies it wanted to use. The churches shared jointly the expenses of the movie trailers, the store window posters, mailing, and other miscellan- eous expenses.

Committees

In order to achieve maximum effec- tiveness in the cooperative phases of the campaign, committees were set up with the following duties:

1) The Steering Committee had general supervision of planning and promoting all activities.

2) The Newspaper Committee was charged with the responsibility of ad- vertising the campaign in the news- papers, inserting weekly feature art- icles highlighting the work of various church groups, and securing weekly editorials on church attendance, written by outstanding local laymen.

3) The Motion Picture Committee secured the movie trailers from TIDINGS and rotated them among the five local theaters. There was no charge by the theaters for the showings.

4) The Signs and Posters Committee

was in charge of all outside advertising. It was particularly responsible for coordinating the placement of the "See You In Church Sunday" posters in store windows.

5) The Public Relations Committee enlisted the cooperation of civic clubs and fraternal organizations, provided speakers for these groups as well as for the schools, and distributed stickers for schoolbook covers and lapel pins.

6) The Radio Committee obtained the cooperation of the two local radio stations. These stations ran periodic spot announcements about church attendance and also presented short two-minute transcribed speeches by some of the local ministers.

7) The Budget Committee was composed of the chairmen of all the other committees.

The Small Community

All agencies of the communities were more than glad to cooperate. The motion pictures, newspapers, radio stations, and other agencies were all enthusiastic about the program when it was fully explained to them and all helped as a public service.

In addition to participating in the general overall program, the six churches of nearby Greggton carried on a stepped-up program of their own. They distributed circulars, posted results of Sunday school attendance in the post office, and sent joint letters to all local box holders and persons on the rural routes. Thus, they demonstrated, at least to their own satisfaction, that this program can be as effective on a small scale as on a large one.

Mistakes

Some of the mistakes we made which, in my opinion, hindered the effectiveness of our campaign were:

1) We did not have enough newspaper publicity. We had several articles printed, but the newspapers would have printed three or four times as many had we turned them in.

2) We did not invest enough money. This was our most serious mistake. We had originally intended to place large billboards at all main roads and arteries. This would have cost several hundred dollars. Large signs were to be put on some of the office buildings, and we had planned to hang streamers across the downtown streets. One member of the steering committee said that he felt that if we would keep the cost down more churches would cooperate. We kept the cost down. But still not all the churches cooperated. The great secret of this sort of campaign is to get the churches before the public eye.

3) We needed a Reporting Center. If each pastor could have reported his numerical results to a central place each Monday morning, we could have given much good publicity in concrete form.

Results

Despite these mistakes, however, many good results were achieved. Some of our accomplishments were:

1) Each church enjoyed a growth in attendance in direct ratio to its degree of participation. At least nine churches established new attendance records in Sunday school. But more important than that was the gradual increase reported by most of the churches.

2) The campaign demonstrated to the pastors, the churches, and the community that there is a basic unity among the churches even though they lack uniformity.

3) A good precedent was established for future cooperation in other fields.

Increase Your Attendances

by using "SEE YOU IN CHURCH" materials

"Your Church Is Calling You"

3 1/2x5-inch card suitable for mailing
60c per 100

Attendance Registration card

for your "See You in Church" Crusade
50c per 100

Shown below is the 2x1½ inch "See You in Church" gummed sticker for letterheads, envelopes, etc. 50c per 100

SEE YOU IN CHURCH

Pictured above is one of the 5 new posters in the attractive "See You in Church" set. Each poster is different in message, picture, and color. No sets broken. 25c per set.

For other "See You in Church" literature consult the folder enclosed in this mailing

1908 Grand Ave. *Tidings* Nashville 4, Tenn.

A Drunkard Becomes a Christian

by Guy O. Carpenter
Pastor, First Methodist Church, Vincennes, Indiana

SILVANO SANCHEZ, now pastor of the Methodist church in Santiago de las Vagas, Cuba, was pastor of this same church some 20 years ago. Returning home one evening, during the former pastorate, he discovered a drunken man lying in the street. Fearing that the man would be run over and injured, Mr. Sanchez ot him up and took him to his home here he cared for him during the ight.

Guy Carpenter

The next morning, Felix Rodrigues as sober, but surprised to find himself a home. He asked how he got there, nd upon learning the circumstances, sked why the preacher would care for man like him. The clergyman replied at he cared for all men and desired to inister to all who were in need. Felix eplied that he liked a man who cared or others and thought he might like ne preacher. He then asked if it would e all right for him to come to the Methdist church. He was assured a welome, and every Sunday after that he as there. He loved to sing and sang stily on all the hymns; but he always ame to church drunk.

About a year later the church was aving a temperance crusade. Now in uba, when the people have a tempernce crusade they do not confine it to ne church. They believe in going where ney will do the most good. Their plan as to assemble at the church and then go to the various taverns and there sing temperance songs and preach before the tavern. One night Felix accompanied them on the crusade and sang the songs as loudly as anyone, despite the fact that he was anything but a representative of temperance.

But the experience nevertheless did something to the old drunkard, for the next day he came to the minister and said: "I can't continue to drink and sing temperance songs. I can't come to the church and continue to drink. What can I do to stop this habit? What must I do to become what I ought to be?"

The minister explained to him that he must give his whole life to Christ and trust Him to help. Felix replied, "Then let us go to the church and get Christ." They went to the church and the old man found Christ in a wonderful way. From that day he has not touched drink.

The church is his whole life. He is lame. His eyes are bad. He cannot work. He has no family. Yet Felix is a blessing to the church and the community. He gives all his time to the church. Whenever a member is absent from church, Felix calls to tell him that he has been missed. The church in turn has an arrangement so that every day he is invited to some home where he receives one good meal a day.

Felix Rodrigues is not an educated man. He can do little more than read. He has studied his Bible, however, until he knows it almost by heart. Mr. Sanchez told the visiting ministers from America that Felix could identify any text given him, whereupon the guest clergymen proceeded to ask him, through an interpreter, where certain verses were found. They repeated texts in both the Old and New Testaments and in every case old Felix responded by giving book, chapter, and verse.

Felix occupies the next to the front seat at church every time there is a service. He participates in all that is done. But when he looks at the pastor of the church—the man who saved his life and led him to his Saviour—his eyes light up with radiant love and his old wrinkled face takes on an expression beautiful to behold.

Felix Rodrigues, the drunkard who became a Christian

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day.—Abraham Lincoln.

The Upper Room In Central America

by JAMES V. REID

Evangelist, Ft. Worth, Texas

When we received your letter asking for some details about our work leading up to sending El Aposento Alto into Central America, I was puzzled to know just where to begin. The text, "God works in mysterious ways His wonders to perform," came to mind as I began tracing the chain of influences which started many years ago.

In my youth I was trained both in music and as a stenographer. Because of this training, at an early age I became secretary and musician for a missionary evangelist well-known in Methodism a generation ago. He took me first to Central America, and later on a six months' tour of South America. It was then that the seed of missionary interest was sown in my youthful heart. Years later it germinated into action.

After I had dedicated my life to Christian service as a layman, God definitely laid it upon my heart to evangelize again in the mission fields of Latin America. During the winter of 1928-29, I made a survey trip through Guatemala, Panama, and Cuba. On this trip I visited principally the Friends and Methodist Missions and Schools. As a result of that trip, calls for evangelistic services began coming. Year after year I have answered those calls as God has directed in Central America, Cuba, and other West Indies Islands.

In 1938, the Superintendent of the Friends Mission in Guatemala visited in our home. Seeing a copy of The Upper Room she immediately asked if it could be had in Spanish. That fall Mrs. Reid made it her personal project to send to that Mission 100 copies of the booklet each quarter. As requests for more copies kept coming the number was increased from year to year, until now 300 copies of each issue go into Guatemala to 14 different pastors and congregations.

Recently a request came from a missionary in Honduras. Having seen the influence of the publication in Guatemala, she asked for a supply for her station. The request was laid before some friends in her home church, and they are now sending 20 copies bimonthly.

Three years ago it was my privilege for the first time to have Mrs. Reid with me on a missionary trip. With four other visitors, we spent two months in the beautiful little country of Guatemala, where we ministered in various missions. It was a joy to Mrs. Reid to see some of the fruitage of her project. She found that in many cases the copies were used by more than one family.

A short time before her death the saintly superintendent of the Friends Mission, Miss R. Esther Smith, told us that this publication had done more to help Christian families in their daily devotions and the strengthening of home ties than any other periodical used.

Thus, in this particular area of Central America, El Aposento Alto continues to exercise a spiritual influence which had its beginning when this evangelist began as a secretary-musician with another missionary evangelist many years ago.

Reproduction of *Last Supper* on Cover

Inspiration for

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FELLOWSHIP

The Upper Room

September-October Number

Written by the citizens of 31 countries

The annual World Christian Fellowship Number of The Upper Room printed in twelve languages (sixteen editions) will be used simultaneously by millions of Christians throughout the world. The thoughts and words of these Christians from many lands will be an inspiration to you and to all Christians. It will show again the strength of world Christian fellowship.

This year's World Christian Fellowship Number of The Upper Room will be one of the most inspiring ever printed. Place your order today for this special September-October number. Ten or more copies to one address, 5 cents per copy.

Many thousands of persons find it convenient to receive THE UPPER ROOM by individual subscription, direct by mail. These subscriptions also make very thoughtful and appreciated gifts to loved ones, neighbors, and friends. The cost is only 50 cents per year.

THE UPPER ROOM

1908 Grand Avenue **Nashville 4, Tennessee**

POCKET EDITION—The Pocket Edition of The Upper Room is designed especially for the men and women in service. Slightly smaller in size, it slips handily into uniform pockets. Your sons and daughters away from home can share the daily meditations from The Upper Room with you. Order a supply for all your young people. Same price as regular edition. Send for FREE sample copy.

Devoted Service to a Rural Parish

By Marilyn M. Wyman

"There's nothing unusual here; our ory is like that of any place where ople love God and their church, and here the pastor does his best to meet e needs of parishioners."

The speaker was Margaret K. Henchsen, lady pastor, whose parishes inude six tiny coastal communities in ancock county, Maine.

To make the picture distinctive one ust know that these parishes, each which proudly maintains its indendence, mean a regular Sunday jourey of 95 miles to reach a congregation hich averages 135 worshipers each eek. Add to this the fact that the astor answers the call of any of the 00 residents of the area, since the ethodist churches are the only oranized Christian worship groups in the ntire section.

Mrs. Henrichsen came to this post in ne, 1944, as minister of the North llivan and Prospect Harbor churches. er work in these parishes and her acptance by the people of these comunities led to the opening of longosed churches in surrounding towns. he roll call now includes Sorrento, rospect Harbor, Franklin, Gouldsoro, Sullivan, and Ashville.

Urban Background

Although Mrs. Henrichsen's backround was strictly urban, she has no ne—much less desire—for regrets at she accepted this call. Completely mmersed in her work, Mrs. Henrichsen as been rewarded with a healthy owth of her parishes, not in numbers, t in spiritual reality and strength of orship.

Mrs. Henrichsen is a native of New ersey. When she became pastor at llivan, it was her first trip to that ction of Maine. Trained as a teacher, e had been active in scout work and outh programs.

After the death of Mr. Henrichsen, friend suggested the ministry, a ought which Mrs. Henrichsen rected at first as being too far afield for er. However, she did contact G. aughn Shedd, a personal friend who as then serving as superintendent of e Bangor district of the Maine Methist Conference, asking his opinion of women ministers in general and of her in particular.

His answer was a telephone call offering her the Sullivan post. Within a short time, Mrs. Henrichsen had sold her house, bought a car, and left Massachusetts for Maine.

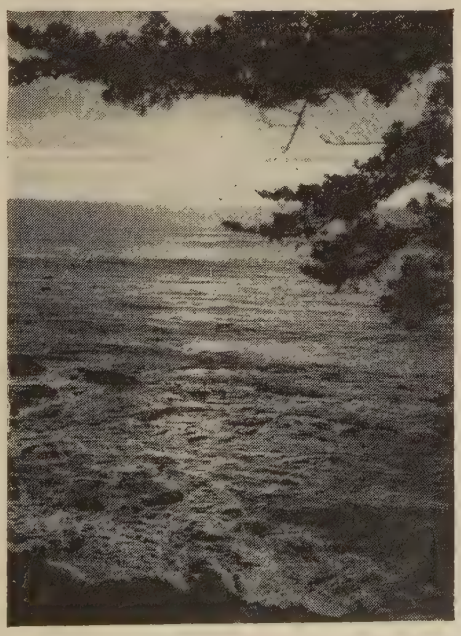
Upon her arrival at the Sullivan house which was to serve as parsonage, she found conditions which would have sent many persons hurrying back to the city. Disregarding the ugly paint and peeling wallpaper of the rooms, one still had to face the fact that central heating and plumbing were nonexistent.

Although the house has since had running water and a bathroom installed, Mrs. Henrichsen still regulates her parish calls to reach home on winter afternoons in time to put another stick of wood in the stove.

Scenic Spot

The area which Mrs. Henrichsen serves is one of the most scenic spots in Maine. Across the bay is Mt. Desert Island, home of Bar Harbor, world-noted resort. In any season the section from Franklin to Gouldsboro is a majestic example of God's handiwork.

The residents are friendly though reserved folk, descendants of Scotch settlers who came here years ago to work in the slate quarries. The quarrying industry is nearly gone now, and local economics is bolstered somewhat by cutting pulpwood, catering to summer visitors, fishing, and blueberry packing.



Many of the residents have no visible means of support but are content with their lot, living in small cottages and asking only that the simplest necessities be supplied. The courage of these people in meeting sickness, sorrow, and need is second only to their love of God and faith in Him.

Mrs. Henrichsen's preaching schedule and parish calls, in addition to the time she spends in traveling from one community to another, require church school, WSCS, and youth work responsibilities to fall upon the shoulders of the lay leaders. For the most part the response has been gratifying, and the churches maintain and support such organizations with pride.

As Mrs. Henrichsen confesses, "I haven't the time to do the janitor work and odd jobs that are sometimes a minister's lot. If the church isn't warm enough, the congregation will just have to shiver until *they* decide to do something."

She hastens to add, however, that the load of her pastorate has been lightened by helpers in each community who let her know when someone is ill, in trouble, or in need of a pastor's visit.

The beauty and quiet of the countryside attract many summer visitors. Not a "resort crowd," these people include national leaders in education, religion, music, and other fields. Many of them are from families which have maintained homes here for several generations.

These summer people support and aid the churches, not from any desire of showy philanthropy, but as sincere worshipers who are thankful for the spiritual gifts of the churches. They are loved and respected as neighbors.

Journey Around the Circuit

A journey around the Sunday circuit leaves one gasping for breath. Each of the six churches has a unique personality. Although Mrs. Henrichsen repeats her sermon, the tone and expression of

her services are altered to match the expectations of the individual congregation.

Sunday begins with the 9:30 A.M. service at Ashville and from then until the final service at 7:30 P.M. in Prospect Harbor, there are few minutes to spare.

When Mrs. Henrichsen accepted the pastorate of the Ashville church, which had been served by a student pastor who had to give up the work, it was a somewhat dingy one-room building, with a huge wood-burning furnace occupying most of the basement and a little dark kitchen tucked into one corner. Upstairs in the sanctuary there were folding chairs. Last year it was entirely renovated. Pews taken from an abandoned church back in the woods have been installed and painted white. The walls are white. An altar has been built on which stand two three-branched candlesticks below the gold cross hanging on a dark maroon dossal curtain. There are clear yellow hangings at the windows. Wall lighting fixtures and two beautiful chairs have been given. The whole effect is as beautifully simple and worshipful as one could wish.

The wood furnace was removed and oil burners were installed. The downstairs room was made practical and cheerful for a vestry and Sunday school room. Here are held monthly community get-togethers and church suppers. The work was done by local and summer residents together as a loving memorial. Bishop John Wesley Lord rededicated the church after the work was finished. Taking part in the rededication ceremonies were Henry Sloane Coffin, of New York, Henry P. Van Dusen, president of Union Theological Seminary, who summers in the area, and Louis S. Staples, superintendent of the Bangor District.

From Ashville, Mrs. Henrichsen goes to Sorrento, a smaller church where, in addition to presenting the service, the pastor serves as organist. Then there is a hurried trip to Franklin, where a charming elderly farm couple have prepared Mrs. Henrichsen's Sunday dinner.

Afternoon Schedule

The afternoon begins with services at the Franklin church, the largest parish of the six. Here there is an organized choir and a more elaborate program of activities. The opening of this church was a major accomplishment since it had been closed for 12 years and most of the Methodist folk had given up all hope of its being reopened. The frost had damaged the furnace in the basement and ruined the organ. After three years of studying the situation, 30 families pledged their support, and the church was reopened. It now has 61 members and last autumn entertained the District Conference—the first time in many years that any small rural church has undertaken such a task. There is a strong sense of devotion and a reality of Christian concern among the members of this church which makes a spirit of unity like that of the earliest Christian churches.

Margaret K. Henrichsen

The second afternoon service is held at Gouldsboro, one of the smallest churches, 20 miles away. With this service completed, Mrs. Henrichsen returns home for a brief rest and supper.

At 5:45 P.M., the scheduled service is at the North Sullivan church, a building which reflects the ancestry of the region in its somber and stolid appearance. This church has a large youth following.

Final Service

The final service of the day is held in the fishing community of Prospect Harbor and is a fitting conclusion to the Sabbath activities. The natives here work and live with a hardiness which is reflected in their religion.

The air of reverent devotion is evident even to a stranger entering the church. The congregation meet before the service to sing their favorite hymns, a practice which draws everyone together for worship.

Following this rugged schedule means there must be time for a letdown and relaxation for Mrs. Henrichsen. Monday has been set aside for this, but more often she devotes it to making needed calls that Sunday rounds discovered. Much of the week she spends in visiting, since there are no other ministers in the area.

Mrs. Henrichsen is convinced that the fact that the pastor is a lady is more often a help than a hindrance. It is true that a woman cannot sit around the village store with the menfolk, but in times of need they are quite willing to tell their troubles to a lady minister.

The menfolk are proud, too, that the pastor has to call on them if her car is stuck or refuses to start.

Much of Mrs. Henrichsen's time is consumed by the miles she travels weekly. The Sunday trip of 95 miles is a small part of the total. Two evenings a week are devoted to youth activities and an adult Bible class—others are kept free for emergencies or special activities.

Lecturer and Teacher

Mrs. Henrichsen took her theological training by correspondence during her first years at Sullivan, studying in all her spare moments to meet the stiff requirements of the course. At one time she taught religion classes in all the local schools until the reopening of the churches took her time. Now her school work is confined to special lectures at church during holiday seasons.

The story of this woman pastor is incomplete without mention of the effect of her work on the communities. In organizing leadership she has uncovered talents which have been put to work to benefit all.

One of these discoveries led to a young lady's being appointed music supervisor for the schools which had hitherto had no music instruction. In another case an eager volunteer became librarian after her talents were recognized and a library provided. Both the library and the music program were underwritten by summer residents whom the pastor contacted.

The esteem and affection which Mrs. Henrichsen holds in the hearts of her people is evident, although by nature her parishioners are taciturn. Her faith in them and in God's providence is reflected throughout the parishes.

As one lady, now deceased, confessed, "I knowed you was a good preacher when you closed your eyes for the prayer. I don't take no stock in people what has to read their prayers." A bit ungrammatical, to be sure, but could one ask for a better tribute?

Preparing For An Effective Revival

by C. Lloyd Daugherty

Director, Department of Local Church Evangelism
The General Board of Evangelism

HE purpose of evangelistic meetings is to bring people into a new or ter knowledge of the power and love God. This is true whether there are ıy persons or few in the meetings. ısequently their success cannot be ɔraised in terms of how great the ɛndance is. Rather it can be judged y in terms of how lives are changed l strengthened. The size of the con-gation may limit the *breadth* of this ssing—but it is not the determining tor in how *deep* its power may reach ɔ the lives of those who attend.

Plans for effective evangelistic meet-s need not be elaborate. They must, vever, be earnest. And they must in-de God! Therefore, let all planning done in the conscious knowledge of presence and guidance of the nighty.

A prayer-conscious and prayer-ded committee will want to achieve ny things for the glory of God and "success" of the meetings. But ɔve everything else, its members will nt to assist the pastor in making the ırch and its services a temple of od News where people may receive w life. This goal is not difficult to ıieve, but it does call for a twofold ɛparation: physical and spiritual.

Physical Preparation

If the Lord is to use a church and services, that church must be pre-red for Him as well as for the people o come as guests to His house. This ans that the very least we can do to make the physical property clean, ıutiful, and comfortable.

"Let the beauty of Jesus be seen in " is not only a good personal prayer, one for the church as well. Any-ng which may be done to beautify sanctuary helps to sanctify the vices. Flowers, new candles on the ar, brightly polished brassware—these "little things" all make a subtle but nonetheless genuine contribution to the worship of the Lord.

"Comfort ye, comfort ye my people, saith your God." Comfort is physical as well as spiritual. When a minister has to battle against congregational drowsiness caused by too much heat or by poor ventilation, or when the congregation is uncomfortable because of drafts or cold, the service loses effectiveness.

Good lighting, both inside the building and outside of it, is essential to successful worship. Millions of dollars are spent by wise businessmen every year to focus the attention of the public upon their places of business. *They know it pays!* Our business is to invite people to accept the Christ who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Jesus was speaking of spiritual light, of course, but there are also other implications here. A well-lighted church symbolically declares, "We are in business to bring light into a dark world. We invite you to come with us and to walk in the light." A darkened church, on the other hand, says in effect, "We are not doing business tonight. We are not even showing you that we have a church to which you might want to come sometime. In this church someone is asleep at the switch."

Spiritual Preparation

Ushers are the "acting hosts" to all who enter the house of the Lord. They should be chosen with great care for their natural graciousness, their ability, and their willingness to be helpful to all who come as guests. By their sincerity and friendliness, by their quiet dignity as they perform their duties, by their spirit of eagerness as they serve the Lord and His people, and by their ability to focus the attention of those in attendance upon the service itself and not upon "what the ushers are doing"—by all of these graces the ushers make a tremendous contribution to the spiritual mood and value of the services.

By the same token, if there are no ushers, or if they perform only part of their duty (such as merely assisting with the offering), or if they are not trained by the minister (or head usher) in the fine art of being the acting host to all who enter the church, an individual opportunity to contribute to the spiritual blessing of the service is forever lost.

Let it never be thought that good ushering on Sunday morning is an adequate substitute for indifferent ushering on Sunday night and during the week. Ushering must *always* be good. No church is ever lax at this point without far-reaching damage to the spiritual growth of its people, its minister, and its program.

Music Important

Like prayer and preaching, music is an important part of the evangelistic service, as all the great evangelists have recognized. When Christianity has reached its spiritual peaks it has been at its singing best. "It is safe to say that we have no medium of expression which is more helpful by way of nourishment of our spiritual lives and religious culture," declares Robert G. McCutchan, the eminent hymnologist.

Nowhere is the average minister in greater need of talented assistance than in the music for his services. Whoever helps him, however, must do so under the guidance of the minister, doing only what the preacher requests for each particular service.

In this part of the planning it must be kept in mind that the music is presented to the glory of God and the spiritual enrichment of the people and

not for the public glorification of the choir, its director, or its soloists. Special musical numbers should leave the congregation wanting to say, "what a wonderful God" rather than, "what a wonderful choir." If people feel as though they want to applaud rather than to say "Amen," the special music has hurt, rather than helped, the service.

For special services let there be an especially large chorus choir. Each evening there should be not less than 20 minutes at the beginning of the worship devoted to a good hymn-sing.

Plan the Hymn-Sing

Plan the hymn-sing carefully. It is not absolutely necessary to have a song leader, but a *good* one is very helpful. A good accompanist and a well-directed chorus can lead a congregational hymn-sing very effectively.

If blank cards are distributed to the congregation for three consecutive Sundays prior to the special meetings, and if time is given in the services for the friends and members of the church to name their favorite hymns, great interest can be generated in the hymn-sings in advance of the meetings. Some pastors, after choosing their hymns (or at least part of them) from this accumulated list of favorites, send cards to those whose hymns have been selected, telling them that sometime during the week their favorite hymns will be sung.

Hymns should not be selected, however, merely on the basis of their popularity. Rather they should always be chosen on the basis of their genuine contribution to the spiritual objectives of the service. Since these objectives vary from service to service the hymns should also vary.

Inevitably, certain dangers associate with a hymn-sing. One of the best ways to ruin it is to *talk* the time away. Another is to do stunts and tricks, such as having the congregation sing the lines of a hymn alternately. Still a third way is to "sing whatever the people want to sing," only to discover that without guidance what was intended as a joyous expression of Christian life turns out to be funereal. Therefore, we must carefully appraise the mood which a hymn sets and make our selections accordingly.

Personal Decisions

Such an emphasis will naturally call for personal decisions. However successful it may be in other ways, the service is evangelistically a failure unless it brings people to the point where they ask themselves, "What *can* I do about it? What *shall* I do about it?"

But the service must answer as well as raise these questions! Since every evangelistic meeting aims at decisions, it must present spiritual issues in such a way that people understand how to "surrender" their pride and dedicate their lives to the cause of Christ.

"Drawing the net" is thus the crucial moment of the service. It is the decisive moment toward which the entire meeting moves. Therefore the minister ought to put his invitation as plainly and as definitely as possible and provide his people with some means of responding to it. This latter may be done by bringing people to the altar. It may be done by having them pray in their pews. It may be done by the use of decision cards. It may be done by "standing" or by "lifting the hand." But somehow *it must be done!* In doing it, however, several matters should be observed.

First of all, both pastor and people must have sufficient faith to know that God is able to keep His promises as well as to make them; that He *will* forgive the sins we confess; that He *will* give all the power we need to live the new life. If we have the courage, God will give us the strength.

The Invitation

Second, the invitation to make a dec sion must come as the normal an natural outgrowth of the whole servic It should be the spiritual, logical, an psychological climax of the worship. decision service or an altar call tha comes as an afterthought can hardl be effective or helpful. Actually, it ma become a farce instead of a force.

Third, the minister who preaches th sermon should lead the people int the moment of decision. The symboli act which he suggests to "seal th covenant with God" should be on which he himself is willing to lea his people in doing. If he calls the to the altar, whether to ask God's fo giveness, to seek His blessing, or t pray, he himself should be the first t answer that invitation.

Fourth, the minister must make hi self immediately available for spiritu guidance and counsel and prayer. Th may mean that he should publicl "pray them through" at the altar. may mean that he should give couns and prayer in a private room, inquiry room, at the close of the servic But whatever the specific need, must be prepared spiritually and i tellectually to be helpful in this vit moment.

Special Preaching Services

What the preacher can do

1. Prepare carefully the details of each meeting.
2. Use every means to advertise the series.
3. Urge the people to set aside these days.
4. Prepare personally to carry the preaching load.
5. Secure the best help possible: singers, personal workers, and others.
6. Align the whole church behind the effort.
7. Give the invitation effectively at each service.

What every layman can do

1. Attend every service himself.
2. Bring non-Christian friends and neighbors.
3. Visit in interest of the meeting.
4. Participate by ushering, singing, etc.
5. Pray—Consecrate—Pray.
6. Get all organizations of which he is a member behind the services.

What officers and teachers can do

1. Every item in above list.
2. Set an example by attendance and interest.
3. Do personal work privately with pupils.

A Cooperative Revival

by Richard B. Irwin
Clearfield, Pennsylvania

The increased nation-wide trend toward greater coopera- among Protestant churches was vividly demonstrated ier this year in an evangelistic campaign conducted in arfield, Pennsylvania.

Not since the two-week visit of Gypsy Smith, Jr., in 5, had the 13 Protestant churches—including three thodist congregations—of that community of more than 000 population sponsored such a move.

The Ministerial Association of Clearfield has long been ctive in promoting the Lord's work in that agricultural- ing area of central Pennsylvania.

Advance preparations played an important part in the cess of the two-week campaign of mass and visitation ngelism. Two weeks prior to the opening, the minis- um conducted Week of Prayer services. During that k, union meetings were held each night in churches of three sections of the community with the purpose of ing prepare the hearts of the congregations for the ngelistic campaign itself.

More than a month preceding the opening of the cam- gn, each participating pastor mentioned it at every op- tunity from the pulpit, in church bulletins, in placards ced in business establishments, and in general news and ture stories in daily newspapers. In addition, a group of ng boys of Clearfield carried signs through the business tricts advertising the evangelistic mission.

Effective use was also made of a 1,000-watt radio station promotional work before and during the campaign. ch morning for a week prior to the first service on the ly 15-minute devotions program, transcriptions of spoken rd and music prepared by the guest evangelist, Joseph ookshire, of Lexington, Kentucky, were played as sup- ments to the particular pastor's program.

During the 15-day period of the mission, the same radio tion, WCPA, joined in the community-wide effort by nting the evangelist and his party a free 15-minute iod five days a week. The local newspaper carried daily ries and frequent pictures of the services and its leaders ing the campaign.

The services were held each evening, including Saturdays, the Trinity Methodist Church, Clearfield. With a large day school room adjoining the main sanctuary, this rch has a seating capacity of about 1,400. Thus it is one the largest auditoriums not only in Clearfield and its mediate vicinity, but throughout the entire Central Penn- vania Methodist Conference.

Typical of other similar services, attendance developed gradually through the first few nights. The main auditorium, seating 600 persons, was filled the first two evenings. On succeeding nights throughout the series it was necessary to use the adjoining Sunday school room to seat the overflow audiences. A public address system was installed to assure everyone an opportunity to hear.

Particular attention was given in preparing services with wide appeal. The opening half featured congregational singing of evangelistic hymns, selections by the volunteer chorus composed of members of the various church choirs, and special numbers by the evangelistic party.

Aiding Rev. and Mrs. Brookshire in the campaign were three sincere, young, and enthusiastic Christian musicians. They were Mr. and Mrs. Walter Treadway, of Archbold, Ohio, and Paul McCoy, of Indianapolis, Indiana. Mr. Treadway, with his rich baritone voice and magnetic personality, was song leader. His wife served as accompanist. Mr. McCoy, a theological student, was second pianist and trumpeter and also conducted effective services for children in the basement of the church each night during the program.

Mr. Brookshire, a graduate of Asbury Theological Seminary, joined in the musical portion of the programs by frequently singing duets with his attractive wife.

Avoiding emotionalism, the guest evangelist based his sermons on fundamental gospel truths, clearly stating Christian ways of living in a world torn by strife and sin.

His challenges were directed as much to active church members as to lukewarm Christians and the unsaved. During the 15-day period of meetings there were, by actual count, 142 persons who publicly went to the inquiry room at the close of the services. Of this number, 22 were first decisions and 120 were rededications.

Mr. Brookshire is an approved evangelist of the Kentucky Conference of The Methodist Church and has been actively engaged in the work since 1944. He and his wife use a modern trailer for their traveling home.

ght: Trinity Methodist Church, Clearfield, Pennsylvania.

How Pastors Use The Tract of the Month

Last fall TIDINGS mailed to its Tract-of-the-Month Club subscribers a questionnaire concerning the various ways in which local churches are using this evangelistic literature. Much to our gratification the replies to our inquiry totaled more than 40 % and brought a number of practical suggestions for effectively employing these materials. We are happy to share these methods here.

1. Maintain racks in bus, rail, and air depots; in hotels, hospitals, and stores.
2. Employ invalid shut-in as Tract Secretary to mail leaflets to congregation.
3. Distribute at Official Board meetings.
4. Use as devotional theme at the midweek prayer service.
5. Mail to young people who have gone away to college or are in the armed forces.
6. Enclose with weekly birthday letters sent by the pastor to members of the congregation.
7. Share through cell-groups in the church.
8. Use as inspirational materials for Family Altar Campaign.
9. Distribute to the community through the use of the Shepherd System. (The parish is marked off by blocks and tracts are delivered to each home—to both members and non-member prospects.)
10. Send to delinquent members, either by mail or by personal visitor.
11. Employ as the bases of sermons and sermon series. (The tract is given to the congregation immediately upon the close of the service if one sermon, at the close of the first service if a series of sermons.)
12. Distribute to new members through the Friends Club.
13. Assist the program of the Fishermen's Club by making available a tangible reminder of the layman's visit and its purpose.
14. Share by means of cottage Visitation Meetings. (Groups of members in certain sections of town or country meet informally to discuss spiritual problems. Singing, prayer, and religious fellowship characterize the meetings.)
15. Use in connection with MYF Retreats for inspirational and devotional purposes and with courses on Personal Religious Living at Institutes.
16. Mail with THE UPPER ROOM.

Comments On The Tract of the Month

"I am very much pleased with the spiritual uplift I myself get from the Tract of the Month."
—F. C. St. John
Guys Mills, Pennsylvania

"I anticipate favorable reactions to this means of revealing the message of Christ to all who will draw nigh—and read."
—P. Dale Neufer
East Bangor, Pennsylvania

"I believe it helps to deepen the spiritual life of church members and then it gives them a definite work with the unsaved."
—Oscar W. Saxe
Hunlock Creek, Pennsylvania

From California:
"We appreciate the Tract-of-the-Month service very much."
—Herbert E. Hooper
Los Angeles, Californi

From Washington:
"Often it furnishes the backgroun for a very worthwhile spiritual visita tion."
—Linden B. Jenkins
Port Townsend, Washingto

From Florida:
"We have enjoyed each selection s far; keep them coming on the same hig plane."
—Luther V. Laite
Jacksonville, Florid

"I sincerely feel that this is anothe excellent evangelistic aid which Tiding is making available to our churches."
—J. M. McLeod
Leesburg, Florid

From Michigan:
"I am so glad you are making avail able such materials."
—George E. Kelsey
Newberry, Michiga

From Texas:
"Our people are getting very muc good from them."
—C. M. Rya
Groom, Texa

"They have become something tha our people watch for each month."
—Jim Davis
Dallas, Texa

"Often, I enjoy just the spiritua feeling from the material."
—Roy Trust
Marathon, Texa

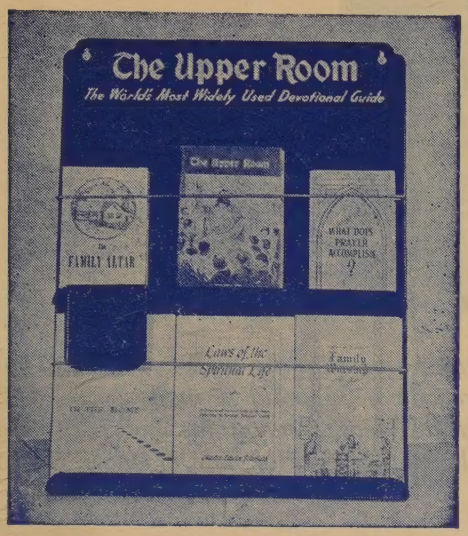
From Cristobal, C. Z.
"Response from servicemen has bee excellent for many requests for suc literature have been received."
—S. H. Andresen, Ship's Chaplai U.S.S. General H. F. Hodges
F.P.O. New York, N. Y.

Alone with the Master

"Alone with the Master," the September Tract of the Month, is a soul-searching devotional exercise challenging those who believe in Christ to live more effectively for His Kingdom. Prepared for individuals to use *alone with Christ*, it is arranged in the traditional Wesleyan form to insure a rich and holy experience. $2.00 per 100.

Literature Racks

Increase the Ministry of the Printed Word



Small Rack for Table or Wall Lockable Coin Box

Holds six or eight different items. Fifteen by twenty inches in over-all size, this new rack will find many uses in the church. Made of steel and chrome-plated wire rods with a baked enamel finish in rich brown. Lockable coin box. Has removable back for use on a table, and eyelets to hang on a wall. Attractive church furniture like this will help in your ministry of the printed word. You can afford to have several in strategic places in your church.

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Large Rack for Table or Wall Lockable Coin Box

Holds twenty-eight different items. Twenty-seven by thirty-two inches in size, this handsome piece of church furniture is finished in rich walnut brown with chrome fittings, adjustable guides, and chain for hanging. Rubber-covered legs for use on a table. Hundreds now in use.

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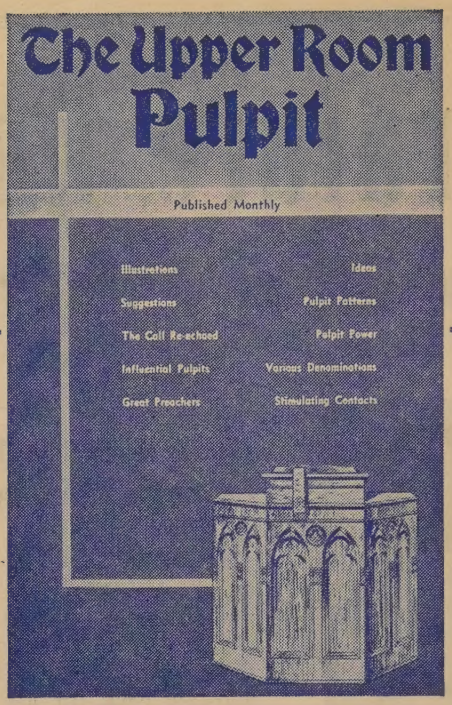

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The Upper Room Pulpit

J. MANNING POTTS, *Editor*

1908 Grand Avenue Nashville 4, Tennessee

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TIDINGS

. . . Headquarters for Evangelistic Literature

FLETS • FOLDERS • CARDS • LOW-PRICED BOOKS—ON THE CHURCH • EVANGELISM • THE CHRISTIAN LIFE

A Personal Letter to Methodist Pastors:

Five years ago we launched Shepherds as a venture of faith, and sent it free of charge to all Methodist pastors.

We believed that Methodist pastors were evangelistic at heart, being possessed with Christ and of Christ, and that they would appreciate the magazine. We believed that they and their churches would order sufficient low-cost evangelistic materials from TIDINGS to justify the continuation of Shepherds. With gratitude we tell you that they did—and they have. TIDINGS and Shepherds have been completely self-supporting for three years now.

The influence of Shepherds has spread to other denominations, and many pastors of other denominations have sought it. In fact, some months ago the Secretaries of Evangelism of the many denominations affiliated with the Federal (now National) Council of Churches went on record as wishing that Shepherds could be sent to all of their pastors, even as it is sent to Methodist pastors.

We have not been able to meet that tremendous desire as yet, because the denominations are so many and we have no way of keeping up with the changes in addresses of their pastors. However, several issues of Shepherds have been sent to pastors of six other denominations, and the circulation has increased from 25,000 to 35,000.

But now we plan "a more excellent way"—a way to help you.

Instead of sending Shepherds to pastors of other denominations, independent of the knowledge of other Methodist pastors who use it as their chief evangelistic tool, we offer to send it for the next several months to pastors of other denominations upon your request.

Therefore, Brother Pastor, we enclose in this issue a "postage paid" card for you to use if you desire to have Shepherds go free of charge (but with your compliments) to your fellow ministers of other denominations in your community. (If you want to send in more names, use additional postals or a letter.)

We will send them the current issue of Shepherds and each succeeding issue for several months, hoping to keep it up indefinitely.

This will allow you to promote with your fellow ministers a better program of evangelism for the whole community and join together in such efforts as "See You in Church," as well as give them the benefit of reading Shepherds monthly.

Please fill in and return your card immediately, that this issue might be sent them without delay.

May peace and purpose and power be yours as you go about the Master's business.

Sincerely,

Geo. H. Jones

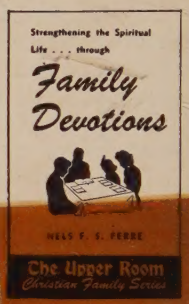
GHJ:h

Geo. H. Jones, Editor

Published August 1

Strengthening the Spiritual Life Through *Family Devotions*

NELS F. S. FERRÉ

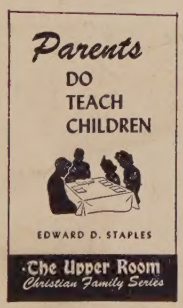


One of the best sellers of the spring and summer has been the very helpful book, STRENGTHENING THE SPIRITUAL LIFE, by Nels F. S. Ferré. **The Upper Room** is making the chapter on Family Devotions available as a booklet in the Christian Family series. The permission of Harper and Brothers is gratefully acknowledged.

The author is a distinguished theologian who stands in the front today. He is also a most helpful and penetrating writer of problems of everyday living. In this little volume he shows how Christian love saves the family from unnecessary tensions. He shows how in his own home of six persons family devotions are practiced. His is an alluring invitation to practice prayer as the secret of integrated family living.

This is a booklet the pastor will want to buy and distribute in quantity. Single copy, 10c; 12 copies, $1.00; one hundred or more, 6c each.

PARENTS DO TEACH CHILDREN



EDWARD D. STAPLES

The author is the head of the department of family life in the board of Education in The Methodist Church. He writes with the keen appreciation that comes from long familiarity through professional interest and through the experiences in his own home. He points out that every act is teaching. When parents are aware of this fact they must accept the responsibility and plan to teach, not just happen to teach. None of their responsibilities is greater than teaching children to grow in the Christian way. This book will be especially helpful to the parents of young children. Single copy, 10c; 12 copies, $1.00; one hundred or more, 6 cents each.

Other Titles in the Christian Family Series

THE MARKS OF A CHRISTIAN HOME, Hazen G. Werner
A DWELLING PLACE FOR GOD, Arthur W. Hewitt
THE FAMILY ALTAR, Roy H. Short
10c each; 12 copies, $1.00; one hundred or more, 6c each. (May be assorted.)

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